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# MISSIONS



**CHARLES ALVIN BROOKS**

Born January 7, 1871—Died January 11, 1931

Vol. 22—No. 3

MARCH, 1931

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(Answers found in this issue)

1. How many Christians in the Garo Hills of Assam?
2. Who was the first Baptist missionary to Atmakur, India?
3. What city in the United States has ten well-organized Mexican Baptist churches besides several missions?
4. Where was a Sunday school with 66 charter members recently organized?
5. In what R. A. chapter do all the members read MISSIONS?
6. How many baptisms on Crow mission fields last year?
7. What is described as "one of the most promising missionary projects in America"?
8. What school is housed in a former governor's home?
9. Of whom was it said "For him there were no frontiers to the Kingdom of God"?
10. How will April 25, 1931, be observed?
11. Who are said to "have a large capacity for friendship"?
12. Who will be "a great addition to the spiritual forces" of Judson College?
13. What is said to present a great problem to Christian missions today?
14. What was a novel feature of the annual Workers' Institute at Pwinmana, Burma?
15. Who was the first Chinese woman to receive a degree from any American or European college?
16. How many Shan Christians in Kengtung, Burma?
17. What station in South India was first opened in 1893?
18. Who is called "the father of the Baptist movement" in Europe?

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# MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPARD, Associate Editor

EXECUTIVE AND EDITORIAL OFFICES, 152 MADISON AVE., NEW YORK CITY

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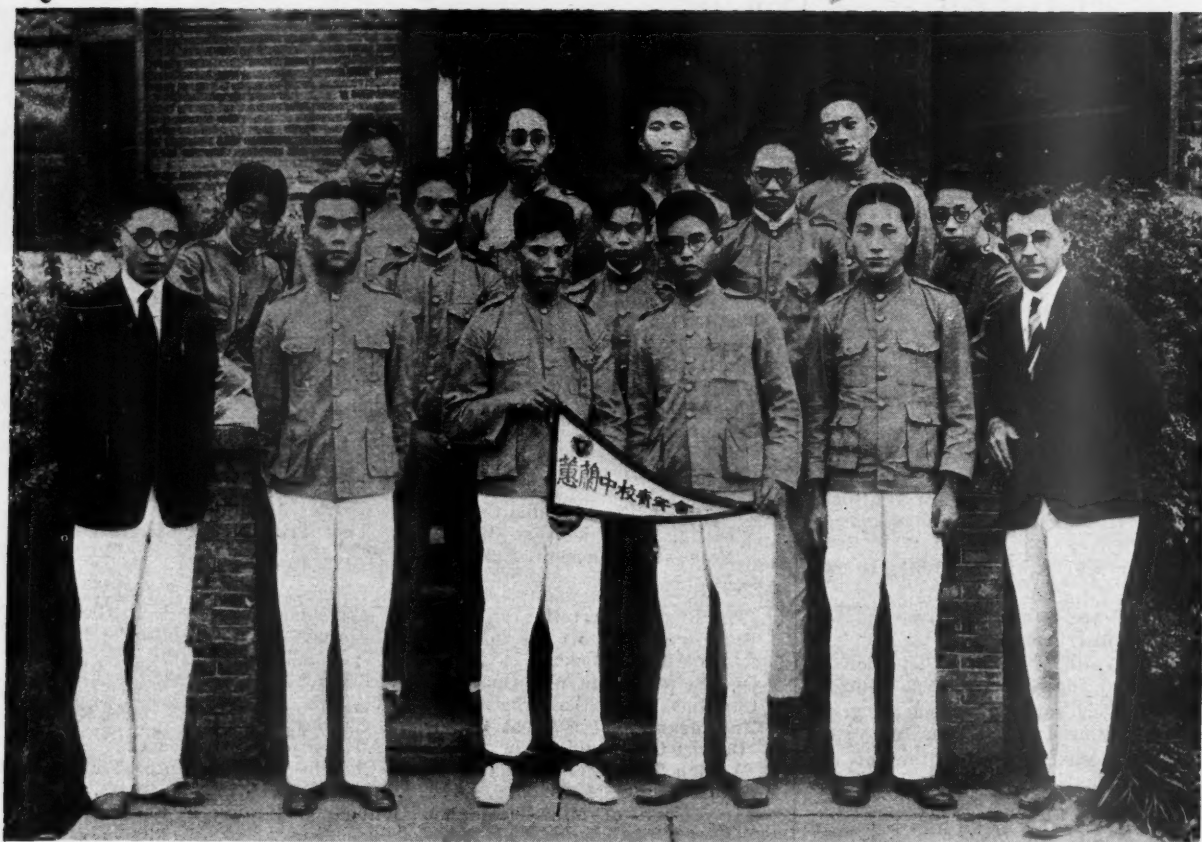
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THE CABINET OF THE Y. M. C. A. AT WAYLAND ACADEMY



THE WAYLAND ACADEMY GLEE CLUB, WITH DAVID HSU, DIRECTOR, AND MRS. E. H. CLAYTON, ADVISER. AT A CONCERT OF ENTIRELY WESTERN MUSIC GIVEN BY THIS CLUB IN A LARGE CHURCH IN THE CENTER OF THE CITY, NEARLY 500 PAID ADMISSIONS TESTIFIED TO THE INTEREST THAT THE YOUNG PEOPLE OF HANGCHOW ARE DEVELOPING IN WORK OF THIS KIND



# MISSIONS

VOLUME 22

MARCH, 1931

NUMBER 3

## What You Will Find in the March Issue



MISSIONS for March is a full number—full of the matter that invites and repays reading. In the first article Missionary Clayton asks the question that many would like to have answered: Are Mission Schools in China still Christian? He says yes, and he knows. Dr. Lerrigo follows with more about China, this time informing us as to Constructive Christian Cooperation in China, a live subject there. Crossing the seas to Mexico, Dr. Dawson tells about Medical Missions among the Indians of Oaxaca; the city and region, by the way, that has been visited by earthquake, taking a heavy toll of life. Recrossing the oceans, Mr. Bruce shows what Christianity has done for the Arakan Chins of Burma.

Both because of its relation to the Home Mission Society and because of the character of the man, unusual space is given to the memory and life of Dr. Brooks. Taken in all, this is a memorial worthy of this loyal servant of Christ, loved of us all. The editor pays personal tribute also to another distinguished leader in pulpit and denomination, Dr. Bitting. Other deaths are also noted, but there is no gloom about the number, for these all died in faith and their memories are blessed.

The editorials touch also on India and the

London Round Table, and place President Hoover right in his relation to the Wickersham Commission report. Dr. Rushbrooke totals the Baptist world-strength to date. We look in at a flourishing school in Puebla, Mexico; Missionary Ewing gives the boys a thrilling jungle story from the wild Garo Hills; Dr. Petzoldt and his helpers at Lodge Grass send four bright sketches of the last Christmas with the Crows; Mrs. Scott explains the meaning of a great school gift in Managua.

Now for a strong word on Baptist Opportunities in a Time of Adversity by the man who sees them vividly—President Beaven, who gives a slogan, "As Good or Better." Mr. McIntosh traces the progress of the Baptist Community Canvass, leading up to that culminating universal effort in April. Nor is the Victory Easter offering forgotten. You see how the pages are packed. Prof. Schneider of Hamburg describes fifty years of Baptist work in Germany; Mr. Lipphard reports the important Foreign Missions Conference at Atlantic City. Pages are given to the news from the fields at home and abroad, quivering with good news. The Northern Men's Council has notes of progress. The Ambassador, Guild and Crusade pages are overflowing, and the Forum sparkles with programs. You will agree that this is a readable, informing, well-balanced and well-illustrated number.



THE FACULTY OF WAYLAND ACADEMY AT HANGCHOW, EAST CHINA, WITH PRINCIPAL B. Y. HSU IN THE FRONT ROW CENTER, BESIDE HIM MISS LEA BLANCHE EDGAR, AND MR. E. H. CLAYTON IN SECOND ROW, EXTREME RIGHT

## Are Mission Schools in China Still Christian?

*An Informing and Reassuring Article Indicating How Christian Instruction Is Being Maintained at Wayland Academy in Harmony With the New Regulations of the Chinese Government*

BY E. H. CLAYTON OF HANGCHOW, EAST CHINA



RECENTLY I was reading an American paper which contained a report of conditions in China written by a newspaper correspondent in Peiping. He reported that because of government opposition to religion and anti-Christian propaganda the Christian schools are no longer Christian, that teaching of religion is forbidden, and that schools are being closed by missionaries who will not continue where an opportunity to teach religion is denied them. I am extremely grateful to the gentleman for giving the missionaries credit for honesty in this respect. Missionaries will not take money under false pretenses. I suppose that the millions of people who had the opportunity to read this "report from the front" would all say, "Now this is straight. He is there. He knows." I wish that I might also have the opportunity to reach them all and tell them, "He may be there, but he doesn't know."

Here at Wayland Academy in Hangchow we have religious work, a council to manage it, a director who sets it up and works at it. This morning I received from our dean and from our director of religious work reports regarding the religious emphasis and activity among the students. We have in the High School department alone 541 students. At the beginning of the school year announcements were

posted with the names of the texts used in elective courses. Some of these courses were purely religious in content. Some were perhaps of half religious content while some had no religious content whatever. When the notices were taken down it was found that 451 boys had elected courses with religious content, 282 taking the wholly religious content courses, 169 taking the partly religious content courses, while only 90 elected the wholly non-religious content courses. Out of every six boys three took all religion, two took part religion, and only one took none at all.

We have a religious service on three of the six school mornings of the week and 160 boys elected to attend every service. We have a Sunday evening song service attended by 30 students. The mid-week prayer meeting sees as many as 40 in attendance. Ten teachers hold special, extra-curriculum Bible classes with from 10 to 40 students in each class. In addition to the special Bible classes held by a half dozen or more of the Chinese teachers, both Miss Blanche Edgar and I have had classes enrolling between us over 50 students. My boys, who were all soon to graduate, came a few days ago saying that they had enjoyed and appreciated so much the meetings we had had that they wanted a picture to remember them by. They accordingly called a photographer and later presented me with a picture.

Miss Edgar has had a splendid group of from 30 to 40 meeting at her home every Sunday morning.

We are meeting no opposition. We teach Christianity. The students may take it or leave it. They apparently like to take it. How long we shall be able to continue without opposition we do not know. It is largely a question of local attitude. We are registered with the government with the privilege of giving elective courses, and we are doing so with what we think to be splendid results.

A short time ago we had evangelistic meetings. There was an average voluntary attendance of 190 students for the four days. On the last morning 11 students signed cards indicating their whole-hearted acceptance of Christ, and 24 indicated their desire for further specific training looking toward a later decision. The meetings were led by Rev. Gin Yien-ching, the district pastor of the Ningpo District, one of our younger ordained men who has made a splendid record as a pastor. This was his first effort at special evangelistic services among students outside of his own home town, and the enthusiastic reception which he received and the very favorable impression which he made here upon the whole student body will mean the opening of a larger field of usefulness for him. Later nine of the boys were baptized, two of them against great opposition and facing serious difficulty from their relatives. They had determined however to follow Christ and the church committee felt that they could not deny them baptism. We were delighted to receive at the same time, with the full consent of his non-Christian parents, a

boy who had been working for two years to win them from a very stern attitude of opposition.

The Y. M. C. A., the Sunday evening song service, the Wednesday prayer meeting, the church, the chapel and the curriculum Bible classes, as well as the special Bible study groups, have evidenced a better attitude than ever before and the attendance has included a large number of earnest non-Christian boys. With the coming of a pastor for our local church we have every hope for a splendid year ahead.

Is it worth while? The facts answer for themselves. Relatively speaking there is no other place or group in all East China where so many non-Christian people are willingly immersing themselves in so "thick" an atmosphere, as the Chinese say, of Christianity. It is no insignificant opportunity. Rather let us say that it is almost an unsurpassed opportunity to have the privilege of working in a school of 540 boys where five out of six are actively questioning, actively desirous of knowing the truth. May God give His ambassadors here the spirit of Christ that they may lead these seeking boys to find Him and His way of life.

Thus Christian work at Wayland Academy has been carried on with increasing satisfaction and more gratifying results than for the past five years. The tide of anti-religion and scepticism which has swept over the country, and the subservience of everything else to the exigencies of an immensely expanding nationalism, have made Christian work harder; but the voluntary system of attendance on



THE WAYLAND ACADEMY STUDENT ORCHESTRA





THE WAYLAND ACADEMY BASKETBALL TEAM

services and the voluntary election of courses in religion have apparently had little effect upon the actual results. Our chapel and church have been during the past year models of propriety, sincerity and spirit-filled devotion compared with those under the compulsory attendance system. All these things are very encouraging to us and we are glad to be here.

This past year has been the most successful year since 1925. From the point of view of the students and of scholastic work it has been entirely successful. There has been a spirit of earnestness and sincerity that has cut discipline to a minimum and made the disturbances of the past few years practically disappear. There has been a distinct change from the attitude that the students must save the country by engaging, regardless of their school work, in every form of revolutionary propaganda, to the idea that the most patriotic attitude is to use this opportunity to prepare for future usefulness. From

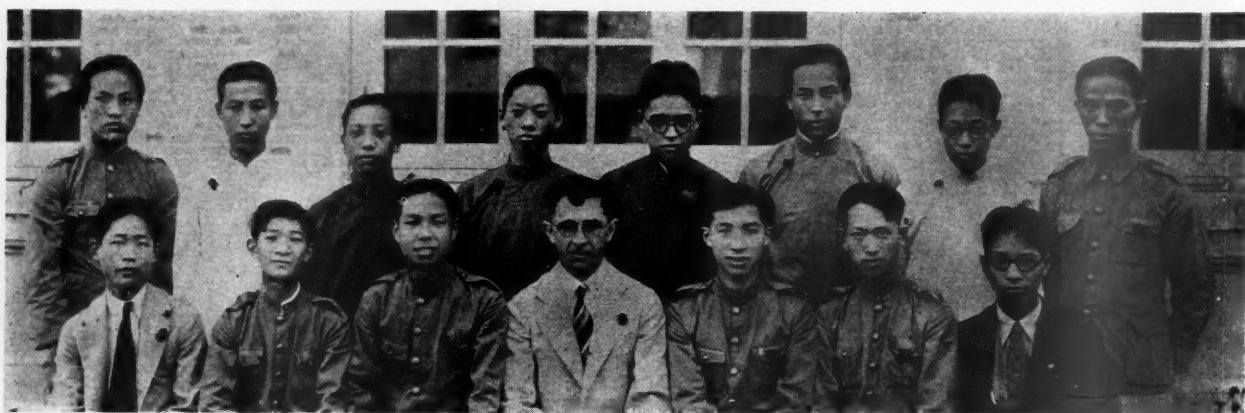
the point of view of Christian work the past year has cleared our minds entirely of any doubt as to the possibility of doing satisfactory Christian work under present government restrictions. What impossible restrictions may be imposed later of course we cannot say, but this year has presented opportunities limited only by time and strength.

(NOTE: Since the above article was received from Mr. Clayton a more recent letter under date of December 16th was received from him from which the following paragraphs are taken.—Ed.)

Another series of evangelistic meetings were held the last of November. The Christian teachers and the volunteer work band of students had done especially good work all the fall and we felt that the spirit of the school and the religious atmosphere was as fine as we had ever experienced. After four days of special meetings 59 boys made a decision to follow Christ and evidenced this not only by standing in the meeting but by bringing in their names for registration for special instruction. Last week the local church examining committee met and examined the boys who were recommended and they accepted 37 of them for baptism. On Sunday 30 of these boys were baptized by Pastors Wand and Bao and the other seven, with perhaps several others who have not yet been examined, will be baptized later.

It was also a great joy to Mrs. Clayton and myself to have our daughter Martha come at this time and ask for baptism. She was immersed with the boys on Sunday.

There has never been a time in my experience of 18 years when conditions taken as a whole were more favorable to Christian work.



MISSIONARY E. H. CLAYTON'S BIBLE CLASS, AT WAYLAND ACADEMY. ALL THE STUDENTS IN THE CLASS ARE ACADEMY SENIORS

*Additional photographs illustrating Wayland Academy and its Christian Ministry will be found on pages 130, 160 and 161*

# Constructive Christian Cooperation in China

*Notes and Reflections on the All-China Baptist Council Meeting  
in Swatow, South China, November 6-8, 1930*

BY P. H. J. LERRIGO



OD was the only one present who did not need an interpreter. Five languages struggled together in the combined effort for clear thought and adequate expression. It would have been painful in the extreme had it not been for the sweetness of spirit in which the discussions were carried on, and the occasional flashes of humor which broke from one language or another. Some came from far-off Szechuen Province of West China. Others from the north, about Shanghai, Ningpo and Hangchow. Still others belonged to Swatow in South China where this All-China Baptist Council meeting was held, while the distant Hakka hills contributed another contingent. About fifty were present, two-thirds of them Chinese, including eight women representatives of the Chinese churches.



The conference was held in a rocky fastness by the sea, certainly a unique site for a mission station. The village of Kakechieh is thrust into the clefts of the rocks while many of the buildings perch upon the stony crags of the hillsides. This site upon the barren island rocks across the bay from the city of Swatow was all that could be secured in the early days seventy years ago. The despised foreigner was kept "without the city" on this rugged hillside which was accounted useless, and was purchased for \$80 (Mex.) But he has made it a garden of the gods and the view from the hill across the water at even-tide causes a catching of the breath and moistening of the eyes. The boulders of the neighboring hillside are silhouetted sharply and darkly against the night. The wind clouds drift rapidly across the starlit sky. The resplendent moon silvers the shimmering sea and across its shining path pass the boats of the fishermen.



Mr. H. C. Ling is a young man of fine, clear-cut features, high brow and luminous eyes. His face and form bear the marks of strain, for he is carrying for the Master's sake almost impossible burdens which have been laid upon his shoulders one by one as others have had to drop them. But Mr. Ling does not permit these burdens to cloud the brightness of his welcome to the visitors from other parts of China and across the sea. He speaks of the honor done his humble home village in being permitted to entertain such a company and quotes a Chinese poem:

The fame of a mountain does not depend on its height  
But upon the fairies who live in it.  
The fame of an ocean does not depend upon its depth  
But upon the dragon who abides there.

The fairies have come to the dragon and mountain  
and ocean are ennobled.



Dr. T. C. Bau, secretary of the Chekiang Baptist Convention, lays down a broad basis for the discussions of the conference. His points are worth noting by those who would like an interpretation of the present situation by an outstanding Chinese Christian. They may be summarized as follows:

There have been great changes in China since 1927. Formerly the cry was "Down with everything." The anti-Christian movement ran riot for years. Now there is a demand for reconstruction.

There is a spirit of self-examination among Chinese church leaders. They recognize the mistakes of the past and are trying to correct them according to the spirit of Christ. There is a new conscientiousness manifesting itself in retreats, Bible study, prayer, communion and self-study.

There is a five-year forward movement among Chinese churches. The aim is first to evangelize the churches, second, the communities and, third, the nation. There is a new emphasis on moral and religious education.

Chinese Christians are cooperating in a greater measure than ever with other constructive forces which are trying to build a new China, such as the Popular Education Movement, the Literacy Movement and the Anti-Narcotic Movement.

Chinese churches are coming closer together in fellowship whether they are or are not included in the new united church movement.

There is a better attitude among the people outside the churches to the Christian faith. Even anti-Christians now realize that the churches are not against the nation.

There is a new and greater opportunity for us. Our work was interrupted for a few years. But we are received now better than ever. The people want to know more about Christ, the center of the gospel. In the building of new China there is great need for building of character. The Kuomintang party group has taken over some of our social service ideas, but has left us much to do.

We must find new ways of making Christ known to the people by life, word and example. We must use the home life to express our faith. We must train young people in the family to be interested in the church.



There were high lights and lovely expressions of Christian faith in the conference.

Donald Fay of West China used as conference interpreter a staccato, rapid-fire Mandarin tintured with the flavor of far Szechuen which was at times almost too much even for his Chinese colleagues. But there were blossoms of beauty in his thought and speech:

"To follow Jesus does not mean to wear the same clothes, to eat the same food, to speak the same language. It means to bear the same attitude."

He used effectively the Chinese character for co-operation: "Look," said he, "there is the cross at the side; Christ at its head, you are at one side, and I at the other reaching out hands to help. And look at the three figures at the side. They stand for force. One to represent each of our fields, East, West and South China. As we unite our forces for service with the cross they spell cooperation. We are united for world blessing through the cross."

♦ ♦ ♦

Chairman Ling emphasized the great need for more missionaries from America. It was the one outstanding note of his vigorous address. His face broke into smiles as he warned the Chinese delegates to take good care of the visitors from America. "They are in the belly of the whale just now," he added, "but when they get safely out I hope these Jonahs will go and preach to Ninevah that there is great need and demand for more missionaries."

The question was asked "Are the missionaries still acceptable as preachers?" In replying the Chinese leaders did not hesitate to make use of names. Mr. Chen, of Ningpo, said, "When Miss Zimmerman or Mr. Baker go to preach in the villages with us people come in larger numbers to hear us because they say 'Here are foreigners.' When they realize that the foreigner is speaking the Chinese language they listen all the more eagerly. Then they say: 'These are wise words. They are good for us.' So I think that when a foreigner knows the Chinese people, and can speak their language and has something true to say they are glad to hear him."

Mr. Liao, of Kityang, offered the following testimony: "Burket can talk any kind of a dialect and is very courteous; so he is welcome everywhere. He is dressed like a Chinese, eats food like we do and travels simply. The folks say, when he comes to town, 'Oh, that man spoke to me on the street, although I did not know him. He was very friendly and polite. I will go to hear him.'"

The meeting might have been protracted indefinitely, for comments of a similar kind were numerous and there was not time for them all, but Mr. Ling made a statement which touched the deep springs of feeling in every one's heart. Some one had spoken of anti-foreign feeling. "I do not think there is much anti-foreign feeling now. Or if it is present, there is anti-Chinese feeling too. Sometimes a foreigner can go safely where we preachers would not be safe. In Ungkung Mr. Lewis could travel where Chinese would not dare go alone.

Those who went with him were welcomed likewise. Every one loved him, even the bandits. If they captured any one who was a member of Lewis' mission they would release him for Lewis' sake. There was deep sorrow among these wild men when he died and I have learned that some of them wrote dirges to express their distress."

The writer remembers the diffidence with which a quarter of a century ago this simple-hearted man of God approached the work in the great field of China, to the then unknown to him. Perhaps not many at that time would have expected Mr. Lewis to become a great missionary, but the unpretentious singleness of heart and the sweetness of spirit which he carried into

his daily contacts with the Chinese have written a record of loving service which will remain imperishable through the years.

♦ ♦ ♦

Rev. Donald Fay, of West China, spoke a parable of "the Walking Leaf." A friend versed in botanical lore had recently brought to his attention a Chinese plant with remarkable powers of progressions. The mother plant stretches forth a frail tendril which, gathering strength, sends out little radicles that root themselves in the ground. The new organ receives nourishment and waxes strong so that at length it becomes possible to sever the connection with the mother plant and thus a new organism is born which in time repeats the process. But in applying his parable to the Chinese church he recognized serious problems. "We have need of two things," he continued, "leaders and money. But the more serious need is for leaders. If we have no money we can walk on our evangelistic tours, but if we have no leaders, we have no feet to walk with."

♦ ♦ ♦

Pastor Lo Shai Ku went on with the question of finance. He did not hesitate to give a frank opinion



P. H. J. LERRIGO



as to the need for continued help from abroad. "I want to enquire whether we still need help from the older churches. The question is easily answered. We have a vast field; all sorts of activities need to be carried on. Workers and members are limited. We are financially unable to carry the work that must be done. Therefore we still need help."

A broad smile illuminated Pastor Ching's features as he commented upon this subject: "My English is too good for you ladies and gentlemen to understand," he said, "and so I will ask the Conference interpreter to speak for me." With this he went on to say that the previous speaker "has already drawn a dragon for you, I am merely going to add the feet." First he gave some excellent reasons why the Chinese churches at present cannot be wholly self-supporting, namely, that the nation is not in a stable condition, that economic depression prevails, that the membership is largely composed of women, and that the habit of giving has not been sufficiently cultivated. He then pointed out that much had already been accomplished. Many city churches have for years past been self-supporting; rural churches are taking vigorous steps in the same direction; not a few pastors are carrying on business or engaging in educational work to help make ends meet, and stewardship teaching is being earnestly pushed.

Once again Pastor Ching's whimsical humor came to the front as he called the attention of the brethren to the fact that the relation between the American and Chinese churches was not exactly analogous to that between father and son, but rather to that between mother and daughter. "When the son grows up," he continued, "he is expected to support his father and would certainly have no face to get money from his father. With mother and daughter it is different. When the daughter is old enough to be married she may take a poor man for a husband. While the mother may not help the daughter openly she is sure to do so in secret and when the children come the mother-in-law of this poor man will give the children clothes. We still need the help of our foreign friends and hope they will be a good mother-in-law to their daughter's husband."

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Some exceedingly interesting things were said in respect to the urgent invitation of the union church

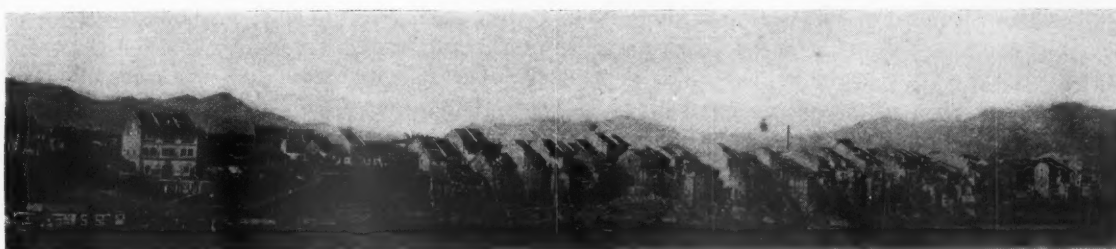
movement asking Baptists to join their number. Mr. Bau was of the opinion that Baptists have a very definite contribution to make to the development of the Christian movement in China and while he thought that they should be ready to cooperate heartily with any federated group for the purpose of carrying out specific lines of service, such for example as the National Christian Council in which we already bear a large part, he summed up his feeling in respect to the so-called Church of Christ in China by saying that it seemed already to have developed along creedal and denominational lines, and felt that there was no special reason why Baptists should join.

A very brief statement on this subject from one of the missionaries present, Dr. F. J. White, former president of Shanghai Baptist College, is well worth quoting. His words were about as follows:

"We have a love for our Baptist heritage, but this is not the prime factor in considering the question of a national church. There has never been a great exclusive national church except by force. There has never been a national church which did not result either in dead uniformity or bitter factions. One church in China would be too large to be effective in action. We all agree heartily in the National Christian Council. We have at present a spiritual oneness which we should not have if we had only one great church. We have almost an ideal Christian situation today. There is little rivalry, much brotherly cooperation, and that is what Christ desired when He prayed that we all might be one."

◆ ◆ ◆

The notes here given do not embody the findings of the conference. Indeed they are written before the close of the conference. The findings will doubtless be given elsewhere and will include a statement of the plans and programs of service for the future, but perhaps these memoranda may serve to give the spirit of the conference even better than the more formal declarations which may be made. The whole meeting was manifestly instinct with the spirit of Christ and clearly showed the most brotherly and affectionate cooperation between missionaries and Chinese leaders.



# Medical Missions Among the Indians of Oaxaca

BY C. D. DAWSON, M.D.



TRAVELING MISSIONARY SAMUEL GARCIA AND THE CONGREGATION AT SANTO DOMINGO TAMALTEPEC, OAXACA, MEXICO



WE traveled through a beautiful green woods country all day, stopping for lunch by a roadside spring in the midst of fields of branching ferns shoulder high, and with different varieties of tree ferns, smaller ferns, orchids, and many other kinds of parasitic growths clinging to them and lighting up the woods with the brilliance of their flowers. Coming down the side of the mountain through fringes of clouds which moved in and out among the trees, we reached the Miji (Mi-hi) village, Totontepec, just as the sundown chill was beginning to be noticeable. The *presidente* apologized for the poor condition of the *municipio* and offered us the full use of the schoolhouse, which was the upstairs of another building facing the square, in which was the post-office, jail, etc. We were greatly amused when a few minutes after hearing the peculiar note of the police whistle in front of the office, all the policemen of the town with their white pajama suits and funnel-shaped hats, and "billies" hanging from their arms, came in single file, each bearing a plate, cup, coffee pot or dish of well prepared food, and the last one the table cloth. Very quickly they set up the table in front of where we were sitting trying not to shiver inside our overcoats and blankets! They speak the Miji dialect, and the teacher generally had to interpret for us. Those who came seemed open-minded enough, but many were afraid to come. It was damp and

cold and we enjoyed our Sunday night supper, seated on rocks and boxes around the open fire on a dirt floor.

Every long day's journey was memorable for something. The ride to Villa Alta on Monday morning stands out in memory because for the first time we learned that the beautiful white clouds we had seen rolling into the valleys in the eventime, and quietly stealing out as the sun ascended into the heavens, were not in the least beautiful when they're "all wet" and rain on you from above, and penetrate through you with their coldness as you ride through them, wrapped as well as may be in ponchos and rain hats. However, in three hours we were past the top of the divide, and for the rest of the ride were bathed in welcome sunshine that soon made us forget the chill of the morning; after which our insatiable craving for new plants and flowers exerted itself, and we were gathering new kinds of orchids and other parasites from the easily accessible oak trees. The dinner in a green meadow by a clean sweet spring would have been better if we had built a fire to toast our *tortillas*, rather than taking the time to stretch out to compensate for our early rising and three hours' ride through the cold rain clouds. On the way down through the cultivated regions, we passed near the base of a mountain whose top had evidently been worked over and made into a ceremonial pyramid long before those of Egypt were being planned. As we drew nearer Villa Alta we

passed by walls, banks and fields of flowers both wild and cultivated, and came down to almost tropical levels!

We were warmly welcomed into the home of Don Emilio, who is a gospel sympathizer. The consultations kept us busy all the time that night, the next day, and the next, except when we were sleeping on almost real beds made of planks on "carpenter's horses," or eating good meals prepared by the wife. The second day was partly spent in La Chiriog, nearly an hour's walk away. Here we met an entirely different type of people, who were more fanatically Catholic than those at Villa Alta.

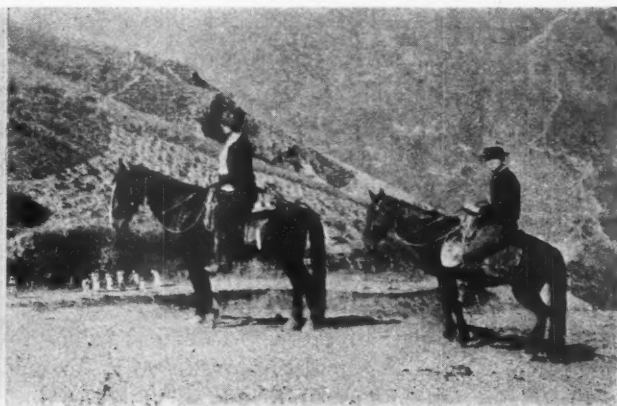
At Villa Alta the tooth pulling soon started, for it was said that there was something in the water that caused the teeth to decay, and there was not a good set of teeth in the town. The *presidente* treated us with all good feeling and helped us, but was reluctant to have his bad teeth pulled. He let all the rest go ahead of him to the "throne" of the extractor, and at last the men of the town brought a long 1½ inch rope with which they threatened to tie him in the chair.

More than a dozen were confined in the local jail, among them a boy condemned to death penalty for killing his father while drunk. These we consulted and most of them had some disease. The dirt-floored jail had no furniture whatsoever, so in order to pull their teeth they were stood against the wall or seated on a bank of dirt in the yard. We worked until midnight one night, and until one o'clock the next, and were up at three the next morning to be on our way before it got too hot for mountain climbing.

Even though it seemed early to us to be on the road, and only starlight and our flashlights helped us in some dangerous descents, we were impressed by the religious fervor of the people of one of the towns through which we passed, who were beginning a week of *fiesta*. All the bells of the several churches were ringing, and we watched for half an hour a long torch-bearing procession following the trail along the base of the hill opposite ours several miles

away, evidently on their way to some shrine. We also met several *porteros* (pack carriers) heavily laden with market materials on their backs, often that early going in their seemingly tireless jog-trot which they keep up for hours, even over hills. It was just daylight when we reached the river, which the rest of the party crossed on a hammock bridge, and we almost swam on our horses. A recent landslide forced us back, to recross below. We ate our breakfast in the shade of a hill beside a beautiful singing brook along whose cascading course, above and below, were clusters of banana, *papaya*, and other tropical fruit trees, while many gaily-singing, brightly colored birds gave us music and entertainment. It was already quite warm as we went over the next treeless mountain, but as we went down the other side we passed between fields of sugar cane and sat down in the shade to eat some of it. Down a steep mountainside four miles from Talea is a beautiful river, edged by tall trees, where was once the palatial home of an Italian silver mine operator. Some distance up the mountainside, and surrounded with a cluster of native houses, was the power house for the mine. Here we rested, and had some beans, *tortillas*, and eggs served us by the native woman who occupies the house since a revolution destroyed the mine machinery.

It was mid-afternoon when we finished the long climb to Talea and saluted the mayor, who carried us around to his little store and gave us a bottle of soda-water (tepid) to be passed from one to the other. It was here that Mr. Van Slyke had been refused even food for his horse at one time by special order of the priest. Now it was quite different, for the district courtroom had been opened up, the floor sprinkled and swept, as soon as the word came ahead of us from the river below where we had eaten lunch. The people seemed not to believe us when we said we would leave the next day noon, for several cases of which we heard did not come to consult. We did not miss them, however, for we were busy well into the night and until the moment of our leaving. We



Left: A roadside oak tree harboring more than fifty parasitic growths; right: Dr. and Mrs. C. D. Dawson on tour





A WEDDING FEAST IN OAXACA

spent Saturday night sleeping on the engineering draughting tables on the porch of the former Italian *hacienda*, with the river below, after most of us had taken a cold plunge in the river. Wherever we stopped there were people to see the doctor and to receive afterwards portions of the Word of Life for the healing of the soul.

As we have said, every day of travel is notable for something quite its own. In going from Yatsachi, where we spent a day in consultation, to Natividad, we were impressed with the great variety of beautiful ferns, one of each of which we attempted to bring home with us, and with the "unfriendliness" of beautiful clouds. This time it was not unpleasant to pass through them except when we passed under the trees. Here the wind would cause a succession of shower baths. Natividad was interesting because it has one of Mexico's largest mines of precious metals, but now gives employment to a few individuals only. The people curse their foolishness in driving away the American operators, for then they had prosperity instead of the present abject poverty.

Here we were well received by the *presidente* and entertained for the night in the *municipio*, making our blanket beds on benches. We would have indulged our desire to visit the mine but for the fact that the consultations kept us busy up until the time we felt we must go. We thoroughly enjoyed the use of abundant electric light from the company power plant after so long a time without it.

The next night we spent in Ixtlan, reaching there just before dark, and were told very positively that there were no sick people in the town, and it would hardly be worth while stopping. After a few minutes, however, the officials decided to permit us to treat a ten-year-old boy whom they had in the office of the *presidente* upon a board with a pillow of coiled rope. The boy had a penetrating scalp wound of several days' duration quite badly infected. The treating of this patient served to open the door to the whole town. We held clinic and slept in one room of the public building, and ate supper and breakfast in the home of a poor family, whose re-

cently harvested corn was piled up in a pen occupying half the room, with a cross lying across the top of it to keep out insects.

On the way to Ixtepezi, the next day, we passed through the village birthplace of Benito Juarez, the George Washington of Mexico, and saw the lake in which he is said to have spent the night on a floating island which dislodged itself from the hillside where he had been standing. It is now very small, about a hundred yards in the longest dimension and the basin about three times as wide. On the road that day we met two priests mounted on good-looking mules, making their circuit rounds. They saluted us very cordially. We passed through more than one destroyed village, once the scene of great manufacturing industry, now ruins due to revolutions.

At Ixtepezi we were cordially received by the *presidente* and his officials who insisted upon conducting us through the very old church which was gutted by revolutions several years ago, and now as at various times since in the process of repair. The school teacher was a Protestant boy who treated us nicely and entertained us in the schoolhouse, making us a bed of the shavings and sawdust of his manual-training class work. He insisted upon all his pupils seeing the stained bacteria under the microscope, hairs from their heads, and the blood circulating in



A WAYSIDE SHRINE IN OAXACA

the web of the foot of a frog we captured at the creek below the town. All our time was taken with consultations here, one in the home of a boy whose case we diagnosed as infantile paralysis, which we reported as such to the authorities in the city of Oaxaca the next day.

The next day's travel was the most beautiful and unforgettable of all, partly because at its end awaited a comfortable bed in the second-rate hotel in Oaxaca, just a step from the home in Puebla, which still awaited establishment. We were in the saddle at 3:30 a.m. well wrapped and overcoated, but cold just the same. The moon was good to us and made this mountain riding somewhat like magic travel. We were soon traveling along just behind a man who at



AN INDIAN VILLAGE IN OAXACA, MEXICO

that early hour awakened the people in each of the scattered homes along the way to collect a church tax to repair the church in Ixtepezi, which we had seen the night before. Next the mail carrier, who walked long distances daily with his incredibly small pack of letters, passed us with his long, telling strides. We were passing through a region of thick woods, which for generations had been thickly infested with bandits, so that travel was never safe for life nor property, but which for a decade has been most efficiently policed by a force much like the Canadian Mounted, always on foot and hidden in the woods and always "there" when the least untoward thing happens. Long before the dawn we passed the pack trains busy with the last bites of feed for the animals, and the men around the fires where they had slept the night before, now ready to tighten the cinches and be on their way. As the dawn approached we could hear at intervals from near and far, upon the high wooded mountainside along which we rode, the most marvelous bird-music imaginable coming from the throats of the thrush-like *ruisenor*, the nightingale of Mexico, to be heard only at this hour of the morning. A few minutes later we heard the calls of a game bird larger than a pheasant, but smaller

than a turkey, and the pleasantly harsh cry of a brightly plumaged iridescent bluebird of about the size and nature of our jay bird, which flitted from tree to tree overhead. As the sun rays reached us with their cheer and warmth on the protected side of the mountain, we stopped to get a drink from a beautiful stream which poured in abundance from several veins in the mountainside just above the road. A few yards away we found one of our prized orchids in full bloom, and quickly recovered it for our collection in Puebla. We were almost warmed up when we started down the long hill to Oaxaca,

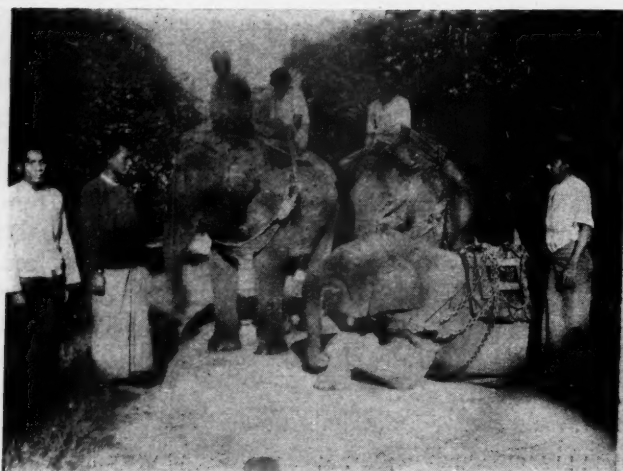


THE "BURDEN BEARERS" OF MEXICO

twelve miles away, and we gathered ferns and other plants as we walked to keep warm. We stopped about 8:30 for our breakfast at a regular roadside-eating place, and then walked and rode for an hour until we secured seats in a Ford bus. The road was too much for it, however, for we had been going but a mile when the left front wheel broke and left us stranded. By dint of an hour's united effort at bolting, rope-tying, and splinting with boards, we were able to go shakily forward on down through a fertile valley, which on every side showed signs of Mexico's decadent industry—not less than a dozen hydro-electric power plants to give power to as many or more factories, now all but scraps of walls, the machinery all gone, even to the last bolt. There were no further interruptions, and soon we were back in Oaxaca, and a warm bath, a table with knives and forks, plenty of light, and a bed with a mattress and sheets were no longer dreams.

The ride home and the arrival back in Puebla were exciting only because we had the immediate prospect of founding that which had long been ours in dreams, and which now exists "at your orders," as the Mexican always says—our home and your home in Mexico. Let us hear from you often, and be sure not to forget us, our Indians, nor our hospital in its severe trials for existence, when you go daily to the throne of grace.





Left: ON TOUR IN SANDOWAY, BURMA; THE TWO MEN AT LEFT ARE NATIVE PREACHERS. Right: CHIN ANIMIST ORCHESTRA

## The Arakan Chins of Burma

BY REV. FREDERICK R. BRUCE OF SANDOWAY

THE presence of the Master in the hearts of His followers and at the doors of the hearts of a race is unmistakably evident among the Chins of Arakan. When you read "The Chins of Arakan," you immediately ask, who are the Chins, and what and where is Arakan? Arakan is the west coast of Burma, roughly the size of the New England coast from Boston to Eastport. It is a narrow strip of coastal plains and delta streams with the Bay of Bengal on the west and the Arakan Yoma cutting it off from Burma proper on the east. It is a place of beautiful rivers and hills with rice fields sandwiched in between. It has an abundance of bird and animal life in thick jungle. Tigers are plentiful. I missed three different ones by only a few hours each on a recent tour. Monkeys run along the banks as the boat goes by.

Sandoway, our headquarters in Arakan, is known as "the wettest place in the Orient." We have an annual rainfall of 250 inches. Our cool season would make a Californian jealous. The hot season is not bad, for the nights are always cool.

There is no railway in the whole of Arakan, and there is no other Protestant missionary to care for this vast area. We travel eighty miles to the south of Sandoway by automobile over six ferries. Travel north is by the Arakan Flotilla Company's steam launches, and by dugout canoe. Travel in the future will be by air if the missionary's hopes are realized.

The people of Arakan are Arakanese, Burmans and Indians—in all about 900,000. The Chins number about 150,000, and are the ones so far most responsive to Christianity, hence we are pushing the work most vigorously with them. Buddhism

has a strong hold upon the Arakanese and Burmans. The Indian immigrants retain their Hinduism and Mohammedanism. Yet at least one of the Mohammedan leaders is now carefully considering the claims of Christ and is on the verge of accepting Him as supreme in his life. The Chins, who are animists, have lost faith in their old religion and are looking for something new, so are peculiarly open to Christianity.

During the last Burmese war, of more than sixty years ago, Chins from the region of Thayetmyo in Burma proper, came over the Yoma in vast crowds to escape Burmese persecution. Not wishing to run into more Burmese oppression on the Arakan coast they settled at the heads of the delta streams and are slowly working out onto the plains. To discourage the theft of their wives by enemies, the Chins tattooed the faces of the women, and the custom continues among the majority of the people today. At present there are three main tribes of Chins in this section of Burma, having minor differences in language.

In economic condition the Burmans are the most wealthy of the peoples of Arakan and the Chins are the poorest. The Indians know how to get a rupee anywhere and are becoming increasingly prosperous. Paddy (rice) is the main crop raised, and there are no other industries of any great size. The paddy market has been poorer this year than before and the Chins have suffered much. Some parents have great difficulty in maintaining their children in school even with the payment of low fees. The Christian Chins and the Chin Nationalist Association are now working to improve their economic



condition by the cooperative cultivation of large tracts of paddy land. Another two or three years should see them started on this project. The Christian Chins are working not only toward self-support, but toward the more inclusive policy of self-development.

The Arakan Chin work was begun in 1882. Only a year ago, in the death of our oldest Chin Christian, the father of the present headmaster of the station school, we lost the man who as an animist had forced his way through the tiger-infested jungle to Henzada and appealed to the Thomases to "come over to Arakan and help us." Now we have nearly



WHERE THE ASHES ARE BURIED AFTER CREMATION



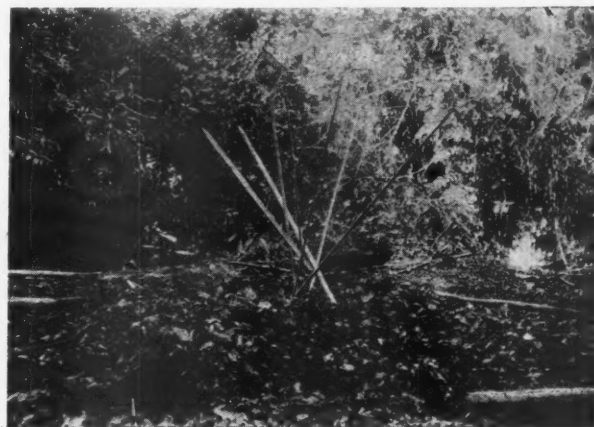
CHIN ANIMIST HEARSE

800 Chin Christians, an Anglo-Vernacular school with an average enrollment of 100 pupils, fourteen vernacular Christian schools more or less connected with the mission, seventeen villages with baptized Christians and many isolated Christians scattered throughout the districts, nine preachers, two full-time colporters and two Bible women.

We look for a mass movement of the Chins to Christ. Recently one entire village in response to the invitation declared themselves Christian. Twenty and thirty at a time rose to their feet in other places and claimed Christ as their Redeemer. To be sure, a mass movement will have its dangers, but to have

no mass movement at all will have greater dangers. A nation in as brief a day as possible is our aim.

The Chins are in a pronounced stage of transition. They have found their old animistic religion inadequate. Even the *pasancias* or priests are apologetic in relation to the ancestral beliefs. They are now at the turning of the ways. Within a comparatively few years the majority will, without doubt, become either Buddhists or Christians. God has wonderfully prepared the Chins for the coming of Christianity. In collecting information on the ancient traditions I have found the amazing fact that among the confusion of curious ideas there are four great truths rising up like mountain peaks which point the way to Christianity. The first is that God (Hlee), the great Spirit, created the world. The second truth is that of *ponso*, the Word, as God's agent in creation. It or he was God manifesting Himself in action. Then comes a new series of traditions in which sin separates man from his conversational contact with God, and with the "Son." Then the "evil spirit" deceived the people into thinking he was Zehain, the Son, so that when the real Zehain returned he was ignored. The fourth truth is that Zehain, the Son, will come again with the true re-



WHERE CREMATION TAKES PLACE

ligion. Now the Chins are eagerly accepting Christianity as the fulfillment of the spiritual truths in their ancient religion.

The evidences of increasing conversion to Christianity are apparent. Last year a baptism was interrupted by the candidate's wife, who bore down on us at the edge of the water brandishing a club, and demanding a divorce rather than the disgrace of living with a Christian husband. So the husband postponed his baptism for a year in the hope of winning his wife. Now the report comes that not only is the wife willing that her husband should be baptized, but also she herself says she will soon be ready to come, and her relatives are seriously considering becoming Christians too. It was in a recent evangelistic campaign where there has been no definite Christian work on the part of preachers that twenty arose in the meeting and declared their faith

in Christ, and it was in a nearby place that the entire village stood up and declared themselves Christians. The heaven is at work.

There are four chief factors which give great hope for the future. The Chins have a large capacity for friendship which enables them quickly to win their way into the affections of their non-Christian neighbors and so get a sympathetic hearing for Christian truth. As a rule the Chins are dependable in character. Those at work in government service are frequently commended by their superiors to the missionary for their trustworthiness. The Chins are demanding a higher educational standard of their leaders. They believe that to have better trained workers is more important than to have more workers. And finally the conviction is gaining strength every day that in Christ the Chin race will find the object of its search, spiritual satisfaction.

## Straightening Out Baptist History

We are indebted to Frederick W. Payne of Hartford, Conn., not only for the correction of a historical misstatement which occurred in the Pageant, "The Triumph of Religious Liberty," at the Cleveland Convention, but also for a clear and accurate statement of the historical facts connected with the banishment of Roger Williams from the Massachusetts Colony. Mr. Payne has made thorough study of the history of the Colony and the period, and the further facts he gives regarding the founding of Baptist churches in the Colony are of interest. We are glad to set this matter straight for our readers. Not all the histories have had it right, for the historians did not have all the light of source material now available. Mr. Payne writes:

Hartford, Conn., October 13, 1930.

I have been busy getting off historical material for State Historical Society, Madison, Wis., and The Society California Pioneers, San Francisco (where I lived 1878 to 1883) or I would have written you before this relative to a matter that should be subject of correction.

In the report of Cleveland Convention I read on page 400, Vol. XXI, No. 7 of MISSIONS:

"The principle of Religious Liberty crosses the Atlantic: time 1630-1639: the scene opens in the Plymouth Colony and closes in the new Colony of Providence. . . Williams' banishment from Massachusetts Colony by Governor Bradford was dramatically enacted."

William Bradford was never Governor of the Colony of Massachusetts Bay and one familiar with "Bradford's History of Plimoth Plantation" will agree that he was not built of the material to have committed such injustice as the banishment of Roger Williams.

The facts are as follows: In Sept., 1635, at the Quarterly General Court appeared the first Grand Jury of the country who presented about one hundred offenses, one of them being the case of Roger Williams.

The church at Boston had all along been in trouble over the "heresy" of said Roger W. and at the General Court (Oct., 1635) "he was again convicted" at which "all the ministers in the Bay were desired to be present." He was accused of writing letters "full of anti-Christian pollution." He not only justified the letters but all the opinions advanced in them.

To propositions advanced inducing him to retract he asked for no delay. So the next morning the court sentenced him "to depart out of its jurisdiction within six weeks;" all the ministers, save one, approving the sentence.

The governor of Massachusetts Bay Colony at that time was John Haynes.

Leaving wife and two children, both under three years, at Naumkeag (Salem, where his pastorate had been) he proceeded south towards Nahr-he-ganset bay. It was January, the winter was severe and his sufferings were great. He visited Ousamequin (Massasoit) and found the savages more merciful than the Christian brethren he had left around Shawm-ut (Boston).

Roger Williams exemplified the watchwords of a fellow student at Cambridge, England, "bear, forbear and forgive." Twice he prevented an Indian league that would have brought disastrous war against Plymouth and Massachusetts Bay Colonies.

I think I should have my history lesson well learned, for my maternal ancestor, Jacob Barney of Salem, was a member of the General Court that concurred in the vicious sentence outlined. While I regret that unfortunate fact I rejoice in the knowledge that Jacob, Senior's, mistake was duly rectified by his son Jacob, Jr., who was founder of three Baptist churches, viz., at Swansea, Mass., at the house of John Butterworth (ancestor of mine through Hayward family); seven members met and organized 1663. John Butterworth was for long time deacon. The church at Charlestown, Mass., and the following that the First Baptist Church, Commonwealth Ave., Boston, 1665. I have letter from former pastor, Dr. A. H. DeBlois, stating that the name Jacob Barney "is in the very first entry of record book and twelfth name on the roll."

## Charles Alvin Brooks: In Memoriam

*Action of the Headquarters Council of the American Baptist Home Mission Society in regard to the Sudden Death of its Executive Leader; The Funeral Service at Riverside Chapel; Tribute of Dr. C. Wallace Petty; The Memorial Service at the Madison Avenue Baptist Church; Tribute of Dr. J. C. Robbins; Memorial Resolution of the Home Mission Board*

### Action of the Council

TWO months ago we were looking forward with hopeful anticipation to the ultimate recovery of our beloved Executive Secretary, Dr. Charles A. Brooks. We all felt, of course, that he would need a long period of rest before resuming active service, but were not prepared to hear that he had suddenly been called home. His associates did everything possible to help him conserve his strength, but while he was disposed to relinquish many of his responsibilities, he nevertheless continued to look after a number of matters which he felt required his personal attention.

The early career of our associate came to an end Sunday afternoon, January 11, in his home after a short walk with Mrs. Brooks. Rev. Horace H. Hunt, of Tarrytown, N. Y., and a local physician were at the bedside with Mrs. Brooks and Miss Majel Brooks, a daughter.

The family graciously made possible a public service, held Wednesday, January 14, at 3 p. m., in the chapel of the Riverside Church, conducted by Rev. Horace H. Hunt, pastor of the First Church of Tarrytown, of which Dr. and Mrs. Brooks were members. Those who assisted in the service were Dr. C. Wallace Petty, Dr. Rivington D. Lord, Dr. Harry Emerson Fosdick, and Dr. Joseph C. Robbins. The pall-bearers were his colleagues at the Home Mission Rooms. The honorary pall-bearers were Harvey O. Dobson, Esq., president of the society, members of the board of managers, and the following representatives of sister societies: T. Raymond St. John, Esq., Mr. Harvey E. Cressman, Dr. Peter C. Wright, Dr. George R. Baker, Dr. Howard B. Grose, Dr. William A. Hill, and Mr. H. R. Bowler.

Interment was at Watkins Glen, N. Y., on Thursday morning. Representatives of the New York Baptist State Convention joined the funeral party at Burdette, N. Y.

Dr. Brooks was so impressed, on his recent visit through Mexico, with the devoted service of Dr. Meadows and his associates at our Hospital Latino-Americano at Puebla, that his family requested that, in lieu of floral tributes, offerings be made to assist Dr. Meadows in his traveling clinics for the neglected mountain Indians of Mexico. This request was made by Mrs. Brooks at a time when the first crushing weight of her loss was borne in upon her, and reflects the missionary devotion of the family whose earthly unity was broken with tragic suddenness.

At a meeting of the Headquarters Council on January 12, plans were made for a memorial service for Dr. Brooks, to be held at the Madison Avenue Baptist Church, New York City on Tuesday, January 20, 1931, at 11 a. m., to which representatives of all the other denominational organizations with offices at 152 Madison Avenue, and also the Publication Society, were invited.

Many messages expressive of the high regard in which Dr. Brooks was held by church leaders in other denomina-

tions as well as within the Baptist fold, have poured in upon the family and the Society.—*The Headquarters Council.*

### The Funeral Service

THE funeral service at Riverside Chapel on Wednesday afternoon, January 14, was memorable for its simplicity, its homelike setting in the marble memorial chapel, and the undisguisable feeling that pervaded all. There was no singing, but the exquisite tones of the organ played softly formed a touching undertone. The service was attended by a large number of associates in religious work, members of the various societies and personal friends, who seemed bound under a spell of unreality, as though unable to believe it true that their friend of the abounding life was no more. There was a solemnity and forced restraint in the atmosphere that bespoke affection and regard as nothing else could.

There were no announcements. Rev. Horace H. Hunt, his pastor, who was in charge, offered the opening prayer. Dr. Harry Emerson Fosdick read portions of the Scriptures. Dr. Joseph C. Robbins, as close friend from boyhood, the two being "Charley" and "Joe" from academy days in Vermont, gave by request intimate life incidents that revealed the fine qualities of his friend—his love of folks, his sensitiveness to human need, his thoughtfulness for others, and his missionary passion. Dr. Robbins controlled his emotions with difficulty. This was true also of Dr. Carl Wallace Petty, who spoke as a member of the Home Mission Board and one closely associated with Dr. Brooks as he came to his new position, as a representative of the denomination, and as a warm personal friend. His beautiful eulogy we give in full. Prayer was offered by Dr. Rivington D. Lord, chairman of the Home Mission Board. That completed a perfect memorial. The friends took a last look at the serene face, unnatural only because the sparkle was gone from the eyes that always smiled back. Then a little time was given the immediate family to be alone with their beloved, and afterward the bearers bore the earthly body away, while through the great cathedral the organ sent breathing forth the melodies of resurrection and immortality.

Blessed are the dead who die in the Lord,  
For they rest from their labors, and their works do  
follow with them.

### The Memorial Service

AN impressive memorial service was held in the Chapel of Madison Avenue Baptist Church, New York, on Tuesday morning, January 20, 1931, in honor of Dr. Charles Alvin Brooks, the late executive secretary of The American Baptist Home Mission Society. Representatives of the national societies were present. Dr. Rivington D. Lord, chairman of the Home Mission Board, presided. Dr.



L. C. Barnes offered prayer. Mrs. George Caleb Moor spoke the loving tribute of the Woman's American Baptist Home Mission Society. Dr. C. S. Detweiler read the resolutions passed by Dr. Brooks' colleagues at headquarters. Dr. Joseph C. Robbins spoke for the Foreign Mission Societies. Dr. W. H. Main brought the sympathy of the American Baptist Publication Society and spoke of his association with Dr. Brooks in cooperative missionary activities. Dr. Austin K. deBlois read the resolutions which he had prepared for adoption by the Board of Managers of the Home Mission Society. We summarize the tributes of Dr. Robbins and Dr. deBlois, omitting the duplications of fact and giving the appraisals of character and work.

#### Dr. C. Wallace Petty's Tribute at the Funeral Service

ON last Sunday afternoon as the afterglow of the twilight hung over the horizon of our world, Charles Alvin Brooks, a friend beloved, slipped out on the sunset trail that leads into the land of eternal day. His departure was abrupt and unexpected. For some weeks he had been convalescing from the strain of a heart that had carried with sacrificial willingness a burden too heavy for even his fine courage. But it seemed that new strength was on the way to replenish an ever brave spirit with physical power. Loving care and magic rest were recharging a tired body with fresh vigor. The healing touch of time seemed to be working again its miracle. While anxiety still brooded over those who loved him most, the omens were favorable.

The enthusiasm that had given color and creativity to his long and useful ministry had not failed him in the hour of physical crisis. His gallant spirit had met pain without flinching, and a hopefulness that refused to capitulate with suffering kept his head up and his shoulders back. He bore hardness as a good soldier of Jesus Christ. While his body rested, his alert mind worked away on the problems and possibilities of the responsibility he had so lately assumed as leader of our Home Mission forces. But a week ago today there came to my desk a letter explaining a carefully articulated plan for the future usefulness of the society whose trusted chief he had so recently become. While he patiently waited for returning strength, he lived in his vision of the future, laid his strategy for the task that seemed to be waiting just around the corner.

But last Sunday, very suddenly, the silver chord snapped. Returning from a stroll with Mrs. Brooks, he entered his home and sat down for a moment's rest. There was a stab of pain and our friend was with his God. He who had run a good race, loyal always to the faith that was in him, had finished his course. And the word that he had entered the House of Many Mansions went out to daze those who called him comrade. Even now it is difficult to believe that his courageous companionship will bless us never again. Even now it is hard to make adjustment to the fact. There was so much for him to live for, he was so much needed, such large consequences for the kingdom of God seemed to devolve on him, that the old question "Why?" leaps to the lips and somehow will not down. The reverent agnosticism that in a world like ours must always be a complement of faith submits to such mystery, but does not claim to understand. What cannot be explained of a necessity

must still be endured. And so our prayer is not for knowledge but for courage, and we reach into the dark and try to grasp the Hand that holds the Universe in its palm.

Dr. Charles Alvin Brooks was a graduate of a Baptist parsonage. He grew through childhood and growth into manhood in a home where God was a present companion and where prayer was wont to be made. Early in his youth he caught the vision of service and heard in his heart the call to the ministry of love. The hands of ordination were laid upon him, and he and the woman of his heart began their partnership in the proclamation of the unsearchable riches of the love of Christ in the little Baptist church at Waterloo, New York. Then in time they shared their love and sympathy as well as their gospel with churches at Knollville and Pittsford, New York, and Dayton, Ohio. Having completed a most important task in Dayton, Dr. Brooks was called to the executive secretaryship of the Cleveland City Mission Society. This call presented to him a most congenial opportunity, for he was the natural heir of the missionary tradition. For a lifetime his gifted father had served the Baptists of the state of New York as the executive of its Convention, and nobly the son carried on the apostolic succession. So when the American Baptist Home Mission Society departmentalized its work among foreign-speaking peoples, the brilliant and successful secretary of the Cleveland City Society was called to the new post. For a decade he wrought at that task and most gloriously did he acquit himself. He became among all communions a recognized authority in those complex and conflicting problems that arise so rapidly in our natural life as a result of the urbanization of our social order, and the necessity of assimilating into our national ideal the millions of people who from various backgrounds, tongues and traditions, had come to seek the good life in our rich and hospitable land.

During the last year of that decade in the ministry of Dr. Brooks the Foreign Missionary Society borrowed his services that he might administer our relief work in war-crushed Europe. With his customary zeal and efficiency he threw himself into that service. Possessing the rare combination of sympathy and sagacity, he was able lovingly and at the same time wisely to assist in the rehabilitation of a prostrated people. But so unsparingly did he give himself that when he returned to America it was soon evident that his service had made a profound drain upon his physical strength. A change of activity was imperative. So to the pastorate of the Englewood Church, Chicago, he went. There he performed a most significant service. To a most important center of Christian activity, he brought morale and high purpose. The equipment of the church was developed to meet its modern needs. Its program was rebuilt to utilize its new equipment. In the years ahead, others will enter into the harvest of such wise and constructive sowing.

And then but a few months ago Dr. Brooks was extended the unanimous invitation of the Board of the American Baptist Home Mission Society to become the Society's Executive Secretary. Behind the invitation of the Society was the appeal of our whole communion who counted him the one of the few men among us who could measure up to the strenuous demands of the situation. In a peculiar way he combined the qualities of leadership that were imperative. He had zeal, vision, sympathy, experience and executive ability. He was loved and respected by men of all types of opinion and in all kinds of ministry. His enthusiasm was

contagious, his sincerity obvious, and his judgment sound. When he accepted the invitation a prayer of thanksgiving went up from all of our hearts. When he assumed his place of leadership he did not have to win united support for his plans and policies. That loyal support was his from the moment he stepped into his office. And the days ahead seemed freighted with big possibilities for the kingdom of God. Preparation for advance all along the line of our Home Mission enterprise was rapidly articulating. Then suddenly, this leader with the mind of a statesman and the heart of a child, was not, for God had taken him.

It is an exceedingly difficult matter to attempt to appraise the significance of such a life when your heart aches with loneliness and all things seem so sadly out of joint. But this is sure, that next to his loyalty to Jesus Christ the life of our friend was what it was because of his uncompromising missionary passion. The missionary spirit, when it becomes incarnate in a big personality, produces a distinct kind of character. It purifies motives, alters standards of value, and shifts the focus of all effort. Superficial disturbances among men, distinctions of class and color, are obliterated. The word "heathen" drops from the vocabulary and the word "brother" appears. The imperative of sharing everything transcends the desire to get anything. The second mile is accepted as a privilege, and the cloak follows the coat with no gesture of benevolence. Parochial lines vanish. The need of a world of men becomes the charter of a life of service—service that has no motive but redemption, no law but love, no goal but brotherhood. The poison of prejudice finds an articulate in the conviction that all men are the sons of God and souls for whom Christ died. To such a one all policies and programs are judged not by their effect in statistics, but by their effect upon the lives of human beings. The incarnate missionary spirit is a continuation of the incarnation of the Christ.

Dr. Brooks was such an incarnation. He could think of the world of men in the terms of the family of God. No confusion of tongues baffled his intentions, for he spoke and heard the universal language of the heart. American and Jew, Italian, Croatian and Lithuanian understood him because he understood them. At home in circles of culture, he was also just as much a brother of the underprivileged and the socially disinherited. The love of Christ constrained him, and he would not violate the responsibilities such constraint involved.

This passion for understanding and service generated an enthusiasm and zest for every task, great or small, which crowded into his mission. It transformed routine into romance and glorified the tyranny of detail as an opportunity for ministering to men. It enabled him to look at a diagram of policy and see a picture of people redeemed. It kept his soul ready to spend and be spent, long after his tired body had surrendered to the wear and tear of too much stress and strain. When he stood with his feet upon the staircase of the House of Many Mansions, he was oblivious to the nearness of death because he was so concerned with the needs of the earthly family of God.

#### Foreign Missions' Tribute by Dr. J. C. Robbins at the Memorial Service

**A**T the service in Riverside Church, I spoke for a few minutes out of an acquaintance of more than forty years, of Charlie Brooks as a friend. This morning I am privileged to speak as a representative of our Baptist

Foreign Mission Societies to bring to the Home Mission Society our sympathy at the home-going of their executive secretary and pay a simple tribute to Dr. Brooks for the contribution he has made to the foreign mission movement.

Dr. Brooks has probably had wider contacts and made a greater contribution to our Baptist missionary cause at home and abroad than any one man in the denomination. His interest in our missionary work began when he was a pastor. For a time he was secretary of the Cleveland City Mission Society; later was connected with the Home Mission Society as secretary for foreign-speaking people. He has served as president and member of the Board of Managers of the Foreign Mission Society. Finally as executive secretary of the American Baptist Home Mission Society he came into a ministry of surpassing importance, not only to the denomination but also to the whole Christian movement in North America. As he himself so often said, for him there were no frontiers to the Kingdom of God.

In June, 1919, The Home Mission Society graciously loaned Dr. Brooks to the Foreign Mission Society to become its commissioner for Europe for a year. His years of close study regarding religious work among the numerous groups of immigrants to America, as well as a previous tour of several European countries had made him especially well qualified for this service. In 1920, in company with Dr. Rushbrooke, representing the British Baptists, Dr. Brooks spent two months in a special survey, beginning with Germany and including all the Eastern and mid-European countries except Bulgaria and Soviet Russia. They served also as a Commission of the Baptist World Alliance and reported their findings to a conference in London composed of the Executive Committee of that body, representatives of the missionary boards and selected representatives of the continental countries. This was the famous London Conference which has been described as probably the most important meeting of its kind ever held by the Baptist denomination.

But it was not alone for this service—unique and important though it was—that the Foreign Mission Societies are indebted to Dr. Brooks. The Societies owe him a deep debt of gratitude for his help in the Lone Star Fund. It was his moving speech at the Seattle meeting of the Northern Baptist Convention that brought the matter to the attention of the Convention in a most dramatic and convincing way, and led the Convention to approve the raising of this Fund. Some years later, when the Foreign Mission Boards were authorized by the Convention to raise the million-dollar Judson Fund, Dr. Brooks was made chairman of the Judson Fund Committee, and it was due in large measure to his wise counsel and aggressive leadership that that movement was a success, the entire amount raised, and the work on all our Baptist foreign fields maintained and strengthened.

As Dr. Wallace Petty said in his tribute, "The missionary movement was incarnate in Dr. Brooks." In this missionary passion three characteristics predominated: First of all, he recognized the value of the individual. Like Jesus, he had the firm conviction that every soul had its own peculiar value in the sight of God, and so was of untold worth; and that no effort should be spared in bringing to every one in America and throughout the world the knowledge of God as it is in Jesus Christ. He emphasized equally the importance of the individual as a factor in all home and foreign mission activities. In the last address I heard him deliver



at the Indiana State Convention in October, he emphasized the importance of the individual Christian as a channel of Christian experience and divine grace if we were to win North America to Christ. Secondly, Dr. Brooks was ever sensitive to human need. He shared with Christ the burden of the world's need. Finally, he recognized that the missionary movement was primarily and basically spiritual; that Jesus was central in this movement, and that only as we caught His spirit, lived in that spirit, and made that spirit dominant in our lives could we be really effective missionary personalities. While it is true that Dr. Brooks had a full-orbed understanding of our Baptist missionary work, both at home and abroad; that he had, too, a statesmanlike vision of the plans and policies upon which the winning of America and the world for Christ must be based, our friend would not wish to be known as a great missionary or church statesman, but rather as a humble follower of our Lord and "a good minister of Jesus Christ." We could well say of him that he

"... counted the life of battle good,  
And dear the land that gave him birth,  
And dearer yet the brotherhood  
That binds the brave of all the earth."

#### The Home Mission Board's Minute By Dr. Austen K. deBlois

WE memorialize a character truly built and compacted together, a nature graciously endowed, a life well spent. Charles Alvin Brooks was born at Watkins, N. Y., on January 7, 1871. He died at Tarrytown, N. Y., on Sunday, January 11, 1931. His life was crowded with humane and Christian activities. As a boy, full of high spirits and ambitious hopes, he gave his heart and his future into the keeping of the Master of men, and not long afterward began his preparation for the work of the gospel ministry. Throughout his early days of discipline and training he evinced the same fine qualities of mind and heart that characterized his years of ripened knowledge and mature attainment. After the completion of the course of study at Vermont Academy he entered the Newton Theological Institution, graduating in 1896. He was married to Miss Ellen Keith of Marlboro, Massachusetts, on January 7, 1897. Then began an ideal home life, filled with the joys of mutual affection and a common purpose. Three children, Majel, Gladys and Frances, were born into this home in the course of the years.

(The resolution then traces the career of Dr. Brooks from the time of his ordination, through his various pastoral and missionary relationships, to the pastorate in Englewood. These points have been covered by others. The minute continues):

In 1924 he resigned his official connection with the Home Mission Society to become pastor of the Englewood Church in Chicago. It may be said that he reached then the climax of his noble career. For six years he wrought, in that great church and city, in tireless service for others. There, as always along the entire trail of his useful life, his vision swept beyond the immediate needs of the individual field. All that was human and humane appealed to his heart of love. The missionary cause forever challenged, and he met the challenge. He was God's man for world-work. The nervous intensity of his nature held no parley with languors or with superficialities. He liked to attack big tasks. He understood and practiced the principle of sacrifice. He brought all things to the test of Calvary.

It is a little less than a year ago that Dr. Brooks was summoned by the unanimous voice of its Board of Managers to the executive secretaryship of the American Baptist Home Mission Society. His affirmative response was heralded with an almost exuberant confidence and hopefulness by the members of the Board, who rallied at once and strongly to his support, and watched with interest the rapid development of his plans for the growth and expansion of the Society's many-sided work. His talent for administrative management was now displayed in full measure, and began immediately to exercise itself efficiently. He added courage to wisdom under the control of faith. His vitality was contagious, his judgment sound, his policies and program clear and convincing.

In September he attended the meeting of the Board of Managers, acting as counselor and guide in many important matters. A month later, in the very midst of his energetic activities, he was stricken, while traveling in Mexico in the interests of the Society. Then followed three months of weariness and uncertainty. Hope alternated with fear, and faith with foreboding. Then suddenly, quietly, the call from above came to him and he was not, for God took him.

Considering gratefully these significant facts, we the members of the Board of Managers of The American Baptist Home Mission Society place on record our profound sorrow at the removal from our midst of our cherished and honored friend, and our sincere appreciation of his sacrificial devotion. His life was given heartily to things of heavenly import, to the relief of burdened souls, and to the progress of the Kingdom of our Lord and Saviour Jesus Christ.

From the mists of memory his clear voice speaks to us today, vibrant, refreshing, summoning us to emulate that kindness of heart, brotherliness of spirit, and Christly consecration, that made his life victorious and superb.

To his beloved wife and daughters we extend our heartfelt and affectionate sympathy, praying that to them may be vouchsafed in their hour of keen bereavement the precious consolation of the Father of mercies and the God of all grace.







## THE EDITOR'S POINT OF VIEW



### THE INDIAN ROUND TABLE CONFERENCE

When the London Conference on India adjourned finally on January 19 after ten weeks of tense sessions, it had accomplished results far exceeding even optimistic expectations. The Conference itself was remarkable. For the first time in history all of India was represented by authorized delegates in London. Together sat Hindus, Sikhs and Moslems; all castes, including the untouchables; the native princes in their magnificence; the rulers of independent states, and the representatives of Great Britain. Only one party of importance was notable by absence—the Indian Nationalists, whose chief is Mahatma Gandhi, and whose leading members were in prison for their part in the campaign of civil disobedience. They refused to recognize the Round Table Conference, insisting on the immediate granting by Great Britain of absolute independence and self-government to India. But without them it was a gathering such as had been deemed impracticable to hope for. Its proceedings were not less memorable. The discussions were conducted with frankness, ability, dignity and unflinching courtesy, a model for Western convocations. Premier Ramsay MacDonald made an admirable presiding officer and by his spirit and words did much to make ultimate union of the diverse religious groups possible. In his view the gains of the conference have been manifold. Representatives of Parliament have met Indian leaders face to face, exchanged views and come to understand each other, to mutual advantage. At the closing session of the conference he stated the plans and policy of his government for transferring to the Indians the right and responsibilities of self-government. This autonomy is to be given to them as to both central and provincial legislatures and in the independent states under the form of a federal constitution, to which all groups at the conference agreed, with the necessary reservations for the transition in nation building which is involved. This constitution is regarded as the new Magna Charta for India, and it was a great hour when, after Premier MacDonald had finished outlining the monumental scheme, the English and Indians stood together at their round table while a band in an adjoining room played "God Save the King," and then spontaneous cheers broke forth from the men of many races, creeds and political faiths who greeted each other in good will. The conference had indeed set a new record of progress toward independence for a fifth of the world's

population. Its significance will appear when it is said that if its conclusions and constitution are adopted by Great Britain and by the Indian people, a united India, self-governing and free, will take its place among the great states of the world. That this may be, all who are interested in our missions that are carrying the gospel of Christ to the Indian peoples, will earnestly hope and pray.

### CHARLES A. BROOKS

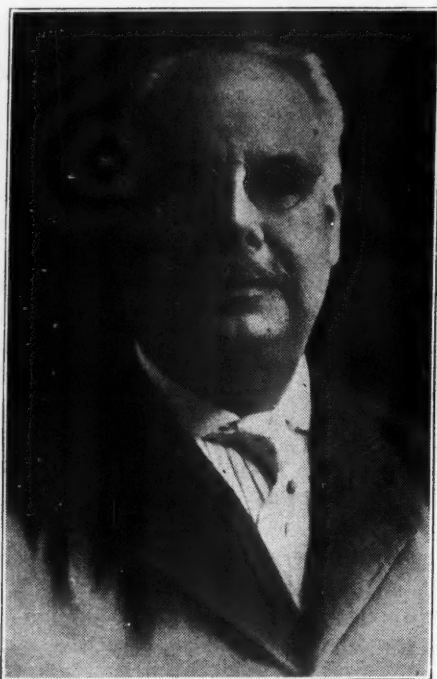
Many deaths of friends and fellow workers have been chronicled in recent weeks, but none has brought to me such personal shock as that of Dr. Brooks, tributes to whom are paid on other pages of this issue. His death was so sudden and unexpected, because with his friends generally I had supposed him convalescing slowly but hopefully, that even yet I find it difficult to adjust my thinking to the reality. He was so needed in a great cause, so keenly awake to it the last time I saw him alive, just after the Board meeting at Bronxville. My last words to him were, "You must take care of yourself; you can't keep up this pace." And his answer was the smile that was one of his peculiar charms. He simply did not know how to relax, how to restrain the overflow of soul.

Our relations were close, with a unique beginning to which he often referred in public when we were together on the platform. Dr. Robbins in his address at the memorial service, told how the missionary passion came to the young minister in his first pastorate. Dr. Brooks used to say it was the getting hold of a little home mission textbook, *Aliens or Americans?* that opened his eyes to the vital issues of immigration and led to his active interest in the foreign-speaking peoples, with results which we all know. That little book was mine, and so there grew between us a special bond. I knew his father well, and recognized the brilliancy of his son at Newton. In the years that followed there was a ground of common interest, and society service brought us together at many points. I have had no more delightful friend. When he came to his eminent place at the head of the Home Mission Society, with his ripe experience and high ideals, my hopes for him were realized and he knew it. He had made just a beginning, but it was long and carefully considered, and the reorganization planned and entered upon remains as a sacred memorial. And now? Where we can neither see why nor explain, we must trust the Infinite Power that governs life and death and

that makes no mistake. We believe that somehow in his death our friend and brother shall fulfil his mission of inspiration as a leader in winning North America and the world for Christ. It is for the bereaved staff and Board to go forward perpetuating his enthusiastic spirit, and assured that he would be the first to cheer them on.

#### WILLIAM C. BITTING

The death of Dr. William C. Bitting on January 10 at St. Louis terminated a long period of invalidism, and was to him a blessed relief, though he had borne his helplessness with the same Christian spirit that marked his active and buoyant life.



WILLIAM C. BITTING

What a contagious personality was his—overflowing with enthusiasm, geniality, kindness, sympathy. He had a genius for friendship, an affectionate nature that drew people to him and made him a rare pastor. No one in trouble came to him in vain. He generated goodness, and loved to help people as he loved to preach. That explains the length of his two main pastorates—that at Mount Morris in New York, which he filled with outstanding ability for twenty-one years; then going to the Second Church in St. Louis, where he had a ministry of wide influence for twenty years more, when he resigned in order to obtain needed relief from the strain of a great church and work. Few ministers have been more beloved or honored by the civic, church and educational leaders, and by the people of all denominations and classes in the communities where he labored. He was not only an eloquent and scholarly preacher, with a wonderful gift

of interpretation, but he was a great citizen, actively interested in all that made for the betterment of the people. Possessed of a marvelous memory he knew the Bible by heart, and he loved to teach it, opening his week-day Bible classes to all. He built in St. Louis one of the most beautiful and perfectly equipped church plants in this country, and made it the center of a far-reaching ministry of blessing. He was a teaching preacher, making the Old Testament prophets live, but centering his faith and gospel in Jesus Christ.

But while Dr. Bitting was a leader in the pulpit and in the social and cultural movements of his community, he was also active and influential in the affairs of his denomination. He was one of the creative factors in the steps that led to the organization and launching of the Northern Baptist Convention, and became its corresponding secretary, without salary, from the start. In the midst of his pressing pastoral duties he continued the convention work for over twenty years. He later wrote the history of the convention, and only resigned his position when it required more physical strength than he could give. In accepting his resignation the convention expressed its high appreciation of his service and worth. He was elected corresponding secretary *emeritus* and appointed convention historian. This congenial task he did not live to undertake. Mrs. Bitting's prolonged illness and death after their return from a European trip was a weakening blow from which he never fully recovered.

These are the simple outlines, but how little they convey any adequate idea of the "Will" Bitting whom his intimates knew and loved! What fullness of joyous spirits he carried with him; what sparkling wit; complete companionship. His inexhaustible overflow of good nature was irresistible. Truly he was one who "lived by the side of the road, and was a friend to man." He was young in his Mount Morris growing days when I first knew him. Lathan Crandall was another young pastor at Twenty-third Street Church, I an *Examiner* editor, and we three formed ties of brotherhood that meant happy intercourse through the years. I owe personally much to the Mount Morris enthusiast who took me into his heart and home at a time when I was entering the ministry and in need of just the counsel and help he so generously gave. To know him was a source of thought-stimulation, affection and joy. The law of kindness was in his lips and kindness ruled his life.

#### WHAT NEXT IN INDIA

Following the successful outcome of the Round Table Conference, attention has focused on the little brown man Gandhi, whose decision will determine the attitude and action of so many millions of his devoted adherents. As prime mover in the campaign

of non-violence civil disobedience he was arrested in May last during his salt-making campaign, with its attendant rioting and deaths, and placed in Yerovda jail, near Poona. During the months since, some sixty thousand of his followers have been imprisoned, and the non-violence part of his creed has proved beyond his control. As soon as the London Conference had acted, Lord Irwin, Indian Viceroy, ordered the release of Gandhi unconditionally, together with all members of the working committee of the All-India Congress, in order that they might have full liberty to discuss the closing declaration of Premier MacDonald in London. He also removed the ban which prevented the committee from meeting. The dispatches report Gandhi as astonished at his release, saying he had expected no such generous action. Tremendous crowds gathered to greet him in Bombay, and it was apparent that his hold on the populace had not been lessened. As a condition of his own release he demanded amnesty for all political prisoners. His first expressions, like those of his congress colleagues, were not favorable to the London proposals, but they agreed to await conference with the delegates to London before coming to a decision as to their future policy. As we go to press this was the open door of hope.

### TRIUMPH OF CHARACTER

The recognition of character has rarely been more signally illustrated than in the case of Nathan Straus, whose death has caused such an outpouring of praise as few men have received in any country. He was one of the great leaders and examples of his race, and the tributes came from all sides. He knew no distinctions of race or creed in his philanthropies, which revealed a special love for little children. It is interesting to know that his father and mother settled in Talbotton, Georgia, when they brought their little boys to this country, and that Nathan as a lad went to Sunday school in the little Baptist church there. A dispatch from Talbotton, dated February 1, is of unusual interest:

The memory of Talbot County's champion marble-shooter of seventy-five years ago was honored by the people of his old home town tonight with services in the Baptist Church. He was the late Nathan Straus, whose name is written large in the annals of business, philanthropy and his people, but he is best remembered here as an immigrant lad from Rhenish Bavaria, whose aim with a marble was almost perfect.

The old church building in which young "Nath" attended Sunday school has long since been torn down, but the new building on the same site was filled with men and women of all creeds for the special service. The Straus tradition clings to the town, with the old homestead and the new Straus Memorial Hall with its community center and library which the family gave to the municipality.

"Think of everything that is good and noble," said C. W. Kimbrough, seventy-two years old, tonight, "and you think of Nath Straus."

## NOTE AND COMMENT

¶ The host of friends of Dr. Lemuel C. Barnes will learn with deep sorrow that he was struck by an automobile on January 28th. His injuries included a broken wrist and a broken leg, and proved to be of a serious character. He is at St. John's Hospital in Yonkers. We extend our sincere sympathy to him and Mrs. Barnes in this sudden affliction.

¶ Dr. Selden W. Cummings, who died in Pasadena on January 1st, was an able minister who had pastorates in Lowell and Boston, and was for a time connected with the Foreign Mission Society before going to California, where he was pastor at Redlands and Pasadena. For five years past he had been professor of Bible and missions at Redlands University. After the world war he went on a good will tour to Estonia and Latvia as a representative of the Foreign Mission Society. He leaves a large circle of friends in the East as well as on the Pacific Coast to mourn the death of a widely influential and consecrated teacher and leader.

¶ A new standard of what constitutes success in life was set by the Class of 1905 of Bucknell University at its twenty-fifth reunion, when its members voted that L. C. Hylbert was their most successful classmate. Mr. Hylbert is not a business man, nor a banker, nor a lawyer. He is not engaged in the diplomatic service, nor in any of the many other vocations with which outstanding success in life is usually associated. He happens to be a missionary of our Foreign Mission Society, having served in China since 1910 following a pastorate in West Virginia. For his special relief service during a period of famine, the Republic of China conferred upon him the honorary degree of Chai Ho Hsun Chang, which, rendered in English, signifies Good Harvester. In these days when some people are so ready to criticize the missionary enterprise it is refreshing to find an intelligent group of college alumni publicly declaring that the one man in their circle who had achieved the highest success in life was a foreign missionary.

¶ The death of Dr. Charles A. Walker at Dover, Delaware, on December 30, closed a rare record of usefulness, both in the pastorate and in denominational service. He was statistical secretary of the Northern Baptist Convention, and for many years editor of the *American Baptist Year Book*, a difficult task to which he gave assiduous attention, greatly improving the important publication in recent years. He was for thirty-two years recording secretary of the Pennsylvania State Mission Society. He was pastor of a number of churches in Pennsylvania and of the Dover church at the time of his death. He was connected with the Publication Society in his editorial work. A graduate of Bucknell and Crozer, Bucknell gave him the degree of doctor of divinity. Dr. Walker was marked by faithfulness, patience, kindness and a friendly spirit that won him friends wherever he was known. We join in the tribute paid him by Dr. W. G. Russell in the *Watchman-Examiner*: "He has left the heritage of a life nobly lived, a ministry lovingly and faithfully rendered, and a service to his denomination of constructive and enduring value."



## The Real Herbert Hoover and the Wickersham Report

BY HOWARD B. GROSE

THE Wickersham report, so far as prohibition is concerned, cannot be said to be satisfactory to anyone. In fact, it is two reports practically instead of one. There is a collective report with conclusions favoring the continuance and increased enforcement of the Eighteenth Amendment. But it accompanies this with individual statements which quite nullify the general conclusion and recommendations. This leaves the matter in more confusion for the public mind than before. It is a pity that we could not have had from an eminent body like this Commission, after two years' study of the entire situation, a single, distinct and clear report which the President could have sent in with approval and the people have understood. That not being the case, what the report reveals to us is the real Herbert Hoover. What we mean by that is this: Mr. Hoover in his speech of acceptance of the nomination for President declared that he stood for the enforcement of the prohibition law. It carried him forward to success with the noble experiment in which the government had engaged. His declaration was accepted by the advocates of prohibition and by all the prohibition forces in his own and the Democratic party, as placing him at their head. It was prophesied by many that this meant his certain defeat. What happened is well known. Soon after election he appointed a Commission to investigate the whole subject of law enforcement and law improvement, not only in relation to prohibition but to other laws. In his message transmitting to Congress this section of the Wickersham report, President Hoover says:

The Commission comprises an able group of distinguished citizens of character and independence of thought, representative of different sections of the country. For eighteen months they have exhaustively and painstakingly gathered and examined the facts as to enforcement, the benefits and the abuses under the prohibition laws, both before and since the passage of the Eighteenth Amendment. I am transmitting their report immediately. Reports upon the enforcement of other criminal laws will follow.

The Commission considers that the conditions of enforcement of the prohibition laws in the country as a whole are unsatisfactory, but it reports that the Federal participation in enforcement has shown continued improvement since and as a consequence of the act of Congress of 1927 placing prohibition officers under civil service, and the Act of 1930 transferring prohibition enforcement from the Treasury to the Department of Justice, and it outlines further possible improvement. It calls attention to the urgency of obedience to law by our citizens, and to the imperative necessity for greater assumption and performance by state and local governments of their share of responsi-

bilities under the "concurrent enforcement" provision of the Constitution if enforcement is to be successful.

It recommends that further and more effective efforts be made to enforce the laws. It makes recommendations as to Federal administrative methods and certain secondary legislation for further increase of personnel, new classification of offenses, relief of the courts and amendments to the national prohibition act clarifying the law and eliminating irritations which arise under it.

Some of these recommendations have been enacted by the Congress or are already in course of legislation. I commend these suggestions to the attention of the Congress at an appropriate time.

The commission, by a large majority, does not favor the repeal of the Eighteenth Amendment as a method of cure for the inherent abuses of the liquor traffic. I am in accord with this view. I am in unity with the spirit of the report in seeking constructive steps to advance the national ideal of eradication of the social and economic and political evils of this traffic, to preserve the gains which have been made, and to eliminate the abuses which exist, at the same time facing with an open mind the difficulties which have arisen under this experiment.

I do, however, see serious objections to, and therefore must not be understood as recommending, the Commission's proposed revision of the Eighteenth Amendment which is suggested by them for possible consideration at some future time if the continued effort at enforcement should not prove successful. My own duty and that of all executive officials is clear—to enforce the law with all the means at our disposal without equivocation or reservation.

The report is the result of a thorough and comprehensive study of the situation by a representative and authoritative group. It clearly recognizes the gains which have been made and is resolute that those gains shall be preserved. There are necessarily differences in views among its members. It is a temperate and judicial presentation. It should stimulate the clarification of public mind and the advancement of public thought.

That was Herbert Hoover! Let us realize what it meant for him to write those words. It meant first that he must make his choice as a politician and as a man of his word. To maintain the position which he took in his letter of acceptance in 1928, he must in the present condition which affairs have assumed as between the wets and the dries place himself at the head of the prohibition forces and thereby lose the support of the large number of his own party who had been advocating the repeal of the Eighteenth Amendment. In the opinion of many leaders of his party, he was deliberately risking possibly not his renomination but in their judgment his re-election and the defeat of his party. But he was choosing for principle and upholding his personal integrity against any considerations of self-interest. That was Herbert Hoover. That was the

answer to the scurrilous attacks upon him during the last Congressional campaign when his enemies were calling him coward, challenging him to come forward and state his position for political effect. He was President of the United States and a man knowing well the dignity and responsibilities of that position. He also had a commission which he had appointed and which would soon be ready to report on this very question.

The second and the most difficult thing in this choice was that he had to differ with his own commission and refuse in a vital matter to accept its

conclusion. This ought to be a sufficient answer to those members of Congress who have stooped to endeavor to cast a shadow upon his stainless reputation. We may not have a politic President. We ought to realize with immense thankfulness as Christian people that we have an honest one. That is why we say that all we can see in this first part of the Wickersham report is the true Herbert Hoover. The American people have before this shown a disposition to take an amazing liking to a straightforward, independent and honest man. That is Herbert Hoover.



## Baptist World Strength at the Opening of the New Year

Dr. J. H. Rushbrooke, General Secretary of the Baptist World Alliance, has furnished the following statistics concerning the world strength of the denomination, as reported to the Baptist World Alliance at the close of 1930.

	<i>Members of Churches</i>	<i>Sunday School Scholars</i>
Europe*	646,391	628,623
Asia	376,554	165,541
Africa	90,547	32,511
America:		
North	9,347,680	5,495,491
Central and West		
Indies	71,041	58,256
South	40,850	33,737
Australia and New		
Zealand	35,982	48,016
Total*	10,609,045	6,462,175

\* Excluding Russia.

He adds the following significant comments:

(1) From Russia no statistics have been received. The Unions and Associations of Baptist (and all other) churches in that country have been dissolved by administrative action under the repressive laws of 1929.

(2) The Church membership in every continent has increased, the total advance being approximately 111,000. In Europe the most remarkable growth is in Rumania, where a net gain of over 5,500—about one-seventh—is reported. In Asia an advance of over 15,000 is almost entirely due to accessions in Burma. There are also distinctly encouraging reports from several fields in India, and the steadiness of the Chinese Christians under conditions of peculiar difficulty is a welcome feature. Africa, Central and South America, and Australasia all report increase of numbers due chiefly to small gains widely distributed. Puerto Rico and Brazil record substantial additions. In North America the Southern Baptist advance is the most noteworthy (over 60,000). Canadian figures are somewhat reduced owing to unhappy controversies. The North American total has risen by nearly 75,000.

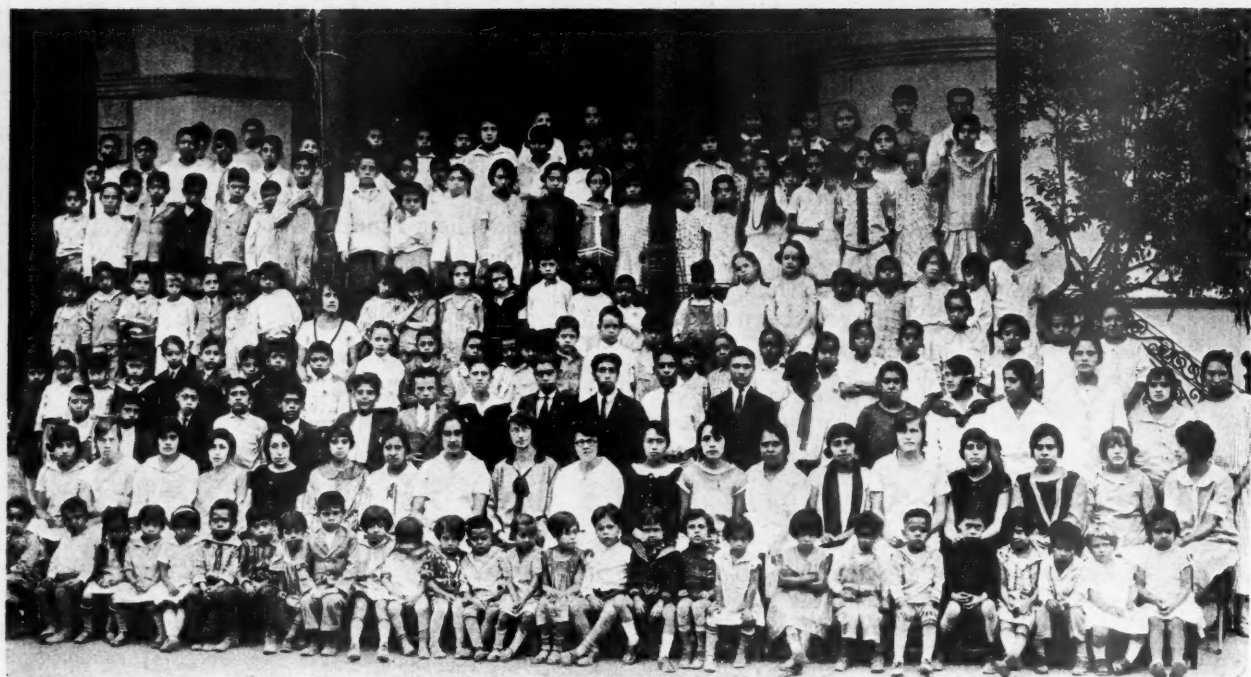
(3) As to Sunday school scholars there is a slight decrease in the total, and losses have been serious in Asia and

in Europe. Australia and New Zealand, on the other hand, report encouraging gains.

(4) The figures, viewed as a whole, are more encouraging than those published a year ago, *but they cannot be regarded as satisfactory*. We are in too many parts of the world still "marking time," and there is little evidence that the churches are availing themselves of their infinite resources in the Lord Jesus Christ.



BAPTIST CHURCH HOUSE IN LONDON. HEADQUARTERS OF THE BAPTIST WORLD ALLIANCE



FACULTY AND STUDENTS OF COLEGIO HOWARD AT PUEBLA, MEXICO

## A Flourishing School in Mexico

### *The Story of the Beginnings and Growth of Colegio Howard at Puebla*

COLEGIO HOWARD, now in the fine building formerly the governor's home, first saw the light in a small room adjoining the little Baptist Church of Puebla. It was called "Instituto Moderno" and was the result of the conviction on the part of Mr. and Mrs. Troyer, missionaries living in rooms back of the church, that an evangelical school was much needed in their work. Mrs. Troyer asked Rebeca Huerta, a young member of the church, to work up a primary department. She did so, calling in many homes and inviting the families to send their children to the school then being organized (May, 1909). The response was gratifying, so that a goodly number enrolled, some paying twenty-five cents monthly, others fifty cents, (a peso), and some nothing at all, if they were very poor.

In December, at the end of the school year, Mr. and Mrs. Troyer reluctantly decided that they must leave the field because of Mr. Troyer's failing health. Miss Beer came to take charge of the school for a year and a half, and on her departure Mrs. Tooms, then a missionary in Puebla, took her place until 1913, when Miss Victoria Wikman came to be principal, and with her Miss Lilliah Kirby to take charge of the kindergarten. The school improved under the direction of these new workers and upper grades were added, with Berta Uriegas as teacher.

In 1915 a class of six finished the sixth grade, which is the end of the elementary school in Mexico. Because of poor health Miss Wikman was forced to return to the States and Miss Kirby was left in charge. The previous year, 1914, was a time of revolution when most foreigners left Mexico. Mr. and Mrs. Brown and family, missionaries here at the time, together with Miss Wikman and Miss Kirby, remained in the field, as Mrs. Brown was too

ill to leave. They all experienced some exciting times. Mobs formed on the streets shouting, "Down with the foreigners," and many other disquieting threats. Stores and schools were closed for several days. Communication was cut off and days of uncertainty followed, but our workers were kept safely and enabled to continue their work much of the time.

In 1918 when peace had been restored the school was moved from its dingy quarters near the center of the city to the beautiful location opposite the attractive park called, "Paseo Bravo." The house into which the school moved had been built by a former governor, but at this time was in the hands of his married daughter, Mrs. Mestre, who was glad to rent it to the school. A new name "Colegio Bautista" appeared above the great iron gate.

Some of the pupils of the "Instituto Moderno" now came to "Colegio Bautista," but many of them either did not care to walk the greater distance or refrained from attending a school with a Protestant name. A new group of pupils was gradually formed, and while a number of very poor children attended a larger group came from the ranks of that comparatively small but important group, the middle class. The small monthly fee of three pesos (\$1.50 American) now formed the tuition charges, and still many could not pay this, so they were permitted to come on Saturdays and work out their tuition.

At the beginning of 1919 a new department was formed with the purpose of preparing young women as missionaries and Christian teachers. When the possibility of such a course was presented to the different Baptist churches the response seemed very promising, but when the department was opened only six girls presented themselves for the



course, all of whom came as boarders, though most of them were provided with scholarships. The majority of the Protestants in Mexico are from the humble class and many of them are pitifully poor, so it seemed necessary to help most of the girls who wanted to take advantage of the preparation offered. Toward the end of 1919 Miss May Gilbert came to help in the school and in 1920 Miss Dora Frederickson was appointed to take charge of the new department.

In August, 1920, Miss Kirby returned to the States to take further work in education and Miss Mabel Young, who had served in Cuba for nine years, was sent down to take charge of the school. All three Americans taught English in the elementary school besides their other classes. The following year the elementary school was recognized by the government and the pupils who finished the sixth grade received certificates bearing the signature of the Secretary of Education of the state. At the end of each year since then the Board of Education has sent two representatives to be present at the oral examinations and report to the authorities the work done during the year.

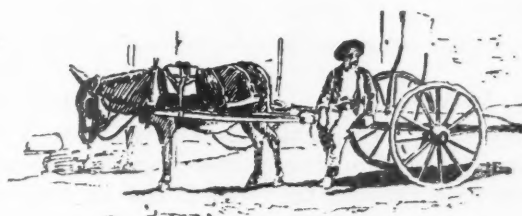
In 1922, a few months before the lease on the building expired, Mrs. Westfall and Mrs. Coleman came to visit the school and decide what was to be done for its housing in the future. Mrs. Mestre was not willing to release but was eager to sell. Both Mrs. Westfall and Mrs. Coleman saw what an excellent building it was for the school, also that it was almost impossible to rent another place which was adequate for the purpose. They realized that the Society could not stand the expense, but within a short time the joyful news was received that the purchase of the building had been made possible through the help of Miss Mary Howard. Hence the name was changed to "Colegio Bautista Howard," and when the law against having a religious name for a school went into effect the "Bautista" was removed and "Colegio Howard" left, in grateful recognition of the generous share Miss Howard and her sister had in securing the excellent property.

The Normal and Missionary Department has never grown large, but if the work has not been extensive it has been intensive. Having the girls with us for six years we can help them develop true Christian character. We have had two graduates from the missionary course and six from the normal. The latter course seems to offer the girls a better opportunity than the former, as the Mexican churches are too poor as a rule to employ a missionary. The normal graduates have all had Bible and Sunday school teacher training courses, as well as courses in story telling and comparative religions, besides their regular classes in education. The idea is that the teachers shall be active workers in the church and Sunday school wherever they go, thus combining something of the work of the teacher

and missionary. During their course they teach classes in the Sunday school and help in the young people's society and church work. Recently three of the older girls have begun to go to missions in small towns in order to organize Sunday schools there. Dr. Walters, a lady physician in the hospital, accompanies two girls, and one of the grade teachers the other girl, who goes to a different town. They are getting real experience and doing real service. Two of the normal graduates are employed in our own school, and a third, Rosa Mendez, taught with us two years, but wanted the experience of attending the federal normal school in Mexico City, and is there at present.

After four years Miss Frederickson was obliged to give up her work on account of poor health and Miss Young took over the direction of the Normal and Missionary Department. In 1923-24 Miss Elizabeth Obenchain was the competent kindergartner and Miss Metta Smith during the two following years. In 1928 the Board asked Miss Gilbert to become principal of the Baptist school in Monterrey, sending Miss Rena Button to take her place in Puebla, and Miss Marjorie Hall as kindergartner.

During the last few years the government of Mexico has established more than 5,000 rural schools, and because of a scarcity of teachers willing to teach in the country the boys and girls just out of the elementary schools have entered service in many rural schools. As we realized that a number of our sixth grade graduates were starting to teach with no more preparation than that given in a two or three weeks' series of classes taught by government specialists, we saw how helpful a one-year course for rural teachers would be. We made inquiries of the Department of Education in Mexico City as to whether they would look favorably on such a departure, and on being assured they would we took up the matter with our Society. After considering the possibilities, the Board declared in favor of the plan, so we arranged to begin the new classes in February, when the school year opened. The work must necessarily be of a very practical nature, such as methods in reading, writing, arithmetic; classes in home and rural economics, agriculture, poultry-raising, carpentry, etc. We have had classes in poultry-raising and carpentry the last part of this year in order to work up interest in the new course and also give our present pupils the benefit of this practical work. Several of our sixth grade pupils have indicated their intention of taking the one-year course and we hope to interest others also. We feel it is an opportunity to serve in a large capacity as the government is making the rural school the center of life in the community and expects the teacher to be a real leader, not only of his pupils but also of their parents and the entire community. We hope to send out Christian young people with an unselfish desire to serve their country and their Master.



## One Yelp and He Was Gone

*A Man-Eating Tiger Story from the Garo Hills Jungles where the Chins  
Welcome Our Missionaries*

BY REV. R. H. EWING

**O**UT in a section of the Garo Hills where the jungle grows so thick that man can go through only by cutting his way with an axe or a knife, in a part of the world where it rains from 150 to 200 inches from June to November, the man-eating tiger kills from 300 to 400 people every year.

One day ten Garos, Mrs. Ewing and I toured a section back away from where white people are seen except once in four or five years. In fact, we went into one village where a white man had not been seen before.

After we had been traveling five days, one evening we came into a Garo Christian village just after dark. The villagers knew we were to come, and they had swept out the bamboo schoolhouse, for it was there that we were to sleep. The men who had been carrying on their backs our bedding, food-stuff, extra clothes, and Montgomery camp chairs, beds, table, etc., put them down on the dirt floor and disappeared to the creek for a drink. While we were unpacking, cooking a meal of rice and eggs, the villagers were outside building a meeting place. They took bamboo poles about ten feet long, stuck one end in the ground, then on top put other bamboos, thatch grass, and jungle leaves. On the ground they scattered rice straw for the people to sit on. In the front end of the place they stuck two five-foot poles for a pulpit. After I had finished my meal and drunk an extra cup of tea, I went out with my candle to see the newly made meeting place overflowing. Fortunately there were no walls.

After prayer and a song I began to preach. About the time the sermon was half finished, all of a sudden it seemed as though every one stopped breathing. You could hear a pin drop. By the time I had slowed up to ask what was the matter it was all over with; everyone began to breathe again. After the meeting I went back to shake hands with the Christians. (Only Christians shake hands in India.) I asked them why they stopped breathing all of a sudden.

"Don't you know?" asked one. "Well, while you were preaching a tiger came and got a dog off of the veranda just over there. We heard a weak yelp, and it was all over with."

That night we went to bed in the bamboo schoolhouse. I won't say how much we slept. The next morning, after our things were packed on the backs of the coolies, we took the narrow path through the jungle toward a non-Christian village. All of a sudden we met a man running full speed toward us.

He stopped only long enough to tell us that a woman had been killed in the village ahead by a man-eating tiger, and that we had better turn around and go back. What were we to do?

After praying about it, we decided to go forward. About noon we went up a hill near the tiger village, only to be stopped by a string of jungle cotton which the villagers had stretched around the village to keep people from coming in, and also to fool the evil spirits that might be hovering around for the dead. If such a spirit should come he would strike the string and follow it around the village instead of coming in. Probably he would go around on the string, get dizzy, fall off, and disappear.

Over on another hill we could see the village. We called over to the villagers, asking if there was anything we could do. They answered back that they would meet us at the foot of the hill outside of the village. We went down, and after a while we met them and they told us the story. They said this woman was out on the rice-field working. On her back was a little baby. The tiger came out of the jungle, took the woman, but the baby fell off. The woman was taken to the jungle and devoured.

"Where is the baby?" I asked.

A man standing near by said, "Here it is."

It was all right except a small scratch on the arm. I asked what they were going to do with the baby.

"Will you take it?" they answered.

In the Garo Hills, if a mother dies when a baby is born the people do not believe they can raise it. They will not use cow's milk or goat's milk. They think of milk as dirty secretion. They will drink snake soup but not cow's milk.

When they asked me if I would take the baby, I hesitated. Why? Because we had taken five Garo babies and laid awake nights, then in the daytime had to do our other work such as school, hospital, church, and office work. I did not know whether it was safe to take another baby or not. If we had taken it we would have given the baby Montgomery Ward & Co.'s tin milk. Finally, I thought of an idea. Why not offer to the villagers a teacher who would come to teach them how to live and who would try to save the baby? I could give him several tins of milk, and after I got back home I could send him at intervals more Carnation tin milk. I offered to send them a teacher who would try to raise the child, and they agreed to build a schoolhouse.

That afternoon, and early part of the night, we traveled on until we came to another Christian vil-

lage. That night after the preaching service, I told the Christians about the day's experience. Then in finishing I said, "If any Christian young man with middle school training would go to the man-eating tiger village as a teacher, the mission will pay your salary." The salary is only \$20 for nine months.

My wife and I went to our sleeping hut, and were preparing to go to bed when we heard a knock.

"Come in." The door opened, and there stood a Garo young man.

He said, "I'll go to that village to teach."

In asking him some questions, I discovered that his name was Jonah. His mother, being a Christian, had given him a biblical name. Although he did not know his age I judged he was about sixteen. He could read and write, add and subtract, but could not multiply or divide. He said he was willing to give the baby tinned milk if I would furnish it.

The next morning he was waiting outside the hut. There he stood; bare-headed, bare-footed, a pair of shorts and a sleeveless shirt on. All the rest of his belongings he had in a red cloth with a bamboo stick run through it. I gave him a few things and bid him good-bye. He started off down the path toward the tiger village. As he marched away he sang, "Ang gitel reangdilenga; Anga mai singna nanga? (All the way my Saviour leads me; what have I to ask beside? Can I doubt His tender mercy, Who through life has been my guide?) We watched him as he went down the path singing. Finally the path turned, and we could see him no more. As he got farther and farther away, his singing got fainter and fainter. Finally we could hear it no more.

A year later it was necessary for me to be back in that section of the Garo Hills. Only two days' march distance from the tiger-village to a Baptist Association. I had gone a day early so as to get a bamboo hut built for conferences with Christian teachers, pastors, and evangelists.

Along in the afternoon, I heard a rap on the bamboo door.

"Come in." In walked Jonah.

"Hello, Jonah! How are you? Tell me about yourself, Garobari village, the baby, and all."

"Well, *Sahib*," said Jonah, "just a year ago after I left you, I sang Christian hymns all the way to the tiger village. I was not afraid. I knew God would take care of me. When I got to the village I found all the people sorrowful because of the death of the woman. But the second day I got some boys to help me and we built a bamboo schoolhouse. We made the roof of thatch grass, the floor dirt, no benches, tables or chairs. The children could sit on their heels. We had no books. The first few weeks, I had nine boys and three girls come. We sang songs and made letters in the sand or with pebbles we had gathered from the creek. The first song I taught them was, 'Jesu Kasara, Jesu Kasara, Jesu Kasara,

Ang Bible agana.' (Jesus loves me this I know, for the Bible tells me so.)

"I was asked by the headman to sleep in the *nok-pante* (young men's house.)" Garo boys, when they become about ten years old, are compelled to leave their father's house and sleep in the village young men's house until they get married, then a new house is built for the young man and his bride. In the young men's house the village priest tells the folklore stories, tiger stories, also vulgar stories, every evening until the boys go off to sleep.)

Jonah said, "I did not like to hear the bad stories, so I got some of the boys to sing Christian hymns with me. At first I had much opposition, but after a few weeks the boys were all singing Christian hymns. They would sing themselves off to sleep. One morning, I awoke at the break of day to the singing of two boys. They had sung Christian hymns all night long."

"Fine, Jonah, but how about the baby?"

"Oh, the baby. Well, I fed it seven or eight times a day the canned milk (*belati dut*) you gave me. The baby is living. The daddie is married again, but I am still taking care of the feeding of the baby. Some of the folks want to know what kind of (*sam*) medicine there is in these tins."

"Well, Jonah, I'm so glad. Now I've got to work. Come back tomorrow, and we shall visit some more."

"No, no," said Jonah, "Don't you want to see some of the folks from the village?"

"Sure, but where are they?" I asked.

"They are outside," answered Jonah.

"Well, bring them in."

"No, they cannot get in here. You come out."

I went out, and there stood twelve Garo boys and girls. As I shook hands with them every one slipped a present to me. What do you suppose the presents were? Chicken eggs! Twelve chicken eggs, and they all were good. (Silver and gold I have not, but I have chicken eggs, and they gave of what they had. In the Garo Hills, chicken eggs are given as presents. If a boy wishes to give a girl a valentine, he gives her a chicken egg.)

Jonah asked if I would like to hear them sing. Of course I would, and they sang for me, "Jesus loves me this I know, for the Bible tells me so."

Then Jonah said, "*Sahib*, the evangelist came last week, and all twelve of these school young men and women were baptized. They know of a Heavenly Father who loves them and does not want to destroy them. No tiger has come into the village since last year, and we believe God is protecting us."

Then I told Jonah that on our way home, a rokma had killed the tiger, and that now he is a mounted rug in my father-in-law's home in Indianapolis.

There are eleven thousand Christians in the Garo Hills. Every one of them believes that God does protect them from the man-eating tiger.



# Christmas With the Crow Indians

*Four Striking Sketches by Our Missionaries at Lodge Grass*

## THE TREES

Backbone, Plays, White Arm, and Spotted Horse brought from the high hills across the Little Horn River a beautiful, tall fir tree which was placed outside near the entrance to the Chivers Memorial and decorated with colored electric lights—a sight to cheer passengers and train crews on the passing Burlington trains, automobile tourists on the Federal highway, and to spread Christmas brightness to the little town of Lodge Grass across the tracks.

"I think that I shall never see  
A poem lovely as a tree."

On the Sunday night preceding Christmas a different sort of tree was the center of interest. It was a buffalo berry tree coated with white paint and hung with tinsel until it gleamed and glistened in the light. The Indian people gathered in the big Council Lodge (community room) before this tree to do honor to the King by bringing their gifts of white. A short program preceded the presentation of gifts; recitations and songs by the little folks, Christmas hymns by the robed Indian girls' choir and a reading by one of the older Indians. As their names were called the people brought their envelopes to the front to be tied to the White Tree until it took on an added glory from the material gifts hanging there. The first ones called were little Ira and Tyler Left Hand and the rest of the Cradle Roll, then the members of the Primary Department, Junior and Young People's Class and the adults, ending with the name of Old Hat. The results of this second venture with the White Tree were very heartening and constituted one of the finest achievements in all of the Christmas activities.

On Christmas eve, the scene was changed again. Two small trees, one on each end of the stage platform, bravely held up colored lights and decorations, and between them were piled the gifts, sent in by the friends of the work among the Crows and without whom the Crows could have no Christmas tree. Santa Claus appeared from behind the curtains resplendent in his red suit, all of which increased the heart flutterings of the copper colored kiddies. Then came the distribution of the gifts, the adoption of dolls by little Indian mothers, the glad receiving of toys by the little Indian boys, and the hearts of all, both young and old, made happy by some gift from the tree and by a sack of candy and apples. The scene ended with the two trees standing alone on the platform but most of the Indians were experiencing an enlargement of the heart.

*Clara E. Olds.*

## THE PAGEANT

The Christmas activities were brought to a close on Christmas night by the presentation of the Christmas story in pageant. Those who witnessed the really striking portrayal of the scenes had only one criticism, "it was too short." Our beauty loving people would have liked to gaze longer upon the living pictures centering around Christ's birth which impressed both old and young far better than any sermon message. The processional started with "O Come, All Ye Faithful." First came the angels, impersonated by Ada Comes Last and Cecelia Peas, dressed in flowing white robes, golden headbands, and carrying golden trumpets. Next came the pages dressed in red, William Backbone and Daniel Peas. They were followed by the choir of educated Indians. While Joe Picket, Nellie Scratch His Face and Margaret Yellow Tail sang "We Three Kings of the Orient Are," the three majestic wise men, Benjamin Drum Stick, McKinley Fluffy Feather and Lewis Walks On Ice, marched in bearing their gifts for the new born King. The curtains parted revealing the sleeping shepherds, the angels awakening them with the good news, and finally the departure of the shepherds for Bethlehem. The shepherds were Michael Going East, William Yellow Tail and Martin Spotted Horse. The choir then rendered "Hark, the Herald Angels Sing." As the chorus notes died away the soft strains of "Silent Night, Holy Night" were heard in another part of the building, sung by the trio and accompanied on the organ and violin by See The Mountain and Hunts To Kill. The curtains opened again for the final scene. The audience sat spellbound, even the babies were quiet, as everyone gazed up at the climax of the pageant with Joseph and Mary near the manger and the others gathered adoringly around. We are certain that no woman more beautiful or more worthy of the rôle has ever taken the part of the Madonna since the first Christmas than Agnes Yellow Tail. John Spies On The Enemy First took the part of Joseph.

*Malvina Johnson.*

## THE BAPTISMS

We are pleased to record the total of fifty-nine baptisms on all of the Crow mission fields during the year of 1930, the largest number of baptisms in any one year during the twenty-seven years we have been among the Crows. Probably the outstanding baptism of the year was that of Teepee Stake at Lodge Grass on the Sunday before Christmas. Teepee Stake is a man of mature years, of slow and careful

mental movement, well educated, the father of a large family, an acknowledged leader in tribal affairs, an individual with a considerable personal following, in the early years an enemy of the mission work among the Crows but now an out and out follower of Jesus Christ. There are plenty of discouragements, of course, but all in all the mission work among the Crows has never been more stimulating to faith, more challenging to the best that is in us; never have our Crow Christians climbed to higher levels of both vision and action; never have more conquests been won for the King than during the year of 1930.

*Anna F. Petzoldt.*

### THE CHRISTMAS FEAST

Each Christmas our Indians have a "Christmas Feast" at the Mission. It is served in the Council Lodge. Each family brings what it can in the way of eatables and to this is added what is sent in by the friends of the work. It is the one occasion of the year when the Crow cooks vie with each other and to their credit be it said they are constantly improving in the culinary art. The center of attraction is the special table for the old Indians which is set in the

center of the room. They are the special guests of honor and are treated as such. The very best goes to their table and what is left goes to the larger company seated all around the large interior. Kills The One With The Red Blanket, Nellie Scratch His Face, Gladys Flat Headed Woman, Annie Bear Child, and Louise Comes From Above are the waitresses. A session of prayer always precedes the feast. The following are the names of the old people on the guest list of this year, 60 years being the eligibility age.

Iron Necklace, 62; Kills Together, 60; White Arm, 72; Walks On Ice, 56; Spotted Horse, 60; Three Four Top, 65; Bad Man, 82; Horse That Whinnies, 75; Little Nest, 64; Good Heart, 61; Bird in the Cloud, 63; Takes the Pinto Horse, 81; Pretty Striped Snake, 69; Finds All, 73; Pretty Feather, 61; Woman on Top of the Ground, 61; Goes Ahead Pretty, 74; Mountain Flower, 63; Runs to the Camp, 61; Pretty Medicine Pipe, 76; Old Coyote, 74; Takes the Shield, 77; Old Hat, 70; Crooked Nose, 61; Not Afraid, 65; Plays, 61; Not Mixed, 60; Yellow Mule, 69; Knows His Coups, 64; The Spotted Horse, 61; Medicine Shield, 57; Beaver That Passes, 67; Plain Face, 61; Shows as He Goes, 75; Well Known Buffalo, 69; Pretty Back of the Neck, 64; High Medicine, 71; Dirty Foot, 78; Bad Woman, 75; Walks at Night, 60.

*W. A. Petzoldt.*



## The Meaning of a Great Gift

BY MRS. CHARLES S. SCOTT

THE clanging of the bell in the school building, the response by the wild ringing of the dinner bell at the house, a deafening shout, a racing of many feet up the stairs, the office filled with parents—what does it all mean? Why, another school year is opening in Colegio Bautista, Managua, and the last train of the day has arrived. In other words, the tribe is assembling. As old friends arrive, a cheer from the earlier arrivals echoes within the walls of our spacious playground. Those who are entering for the first time are soon eagerly joining in—for what boy does not like to shout? Every place you look are boys—large boys, small boys, boys with happy Christian faces and always boys who have much to change in their lives and thoughts before they will enjoy to the full our Christian school.

Such a hustle and bustle! Some one comes in to ask for the key to the ox-cart gate. The trunks are arriving, and in the midst of carrying them upstairs the supper bell rings. Every one races for the dining room. Some pull out their chairs and hilariously seat themselves. But these are new boys and this is their first meal in Colegio Bautista. An

old timer nudges them and tells them to stand up. Embarrassed they stand. Then when all are assembled, a hush falls over the room and Don Damian Cruz, our resident native teacher, says, "Oremos," that is "Let us pray." Heads are bowed reverently and the first prayer in the school year is offered.

Some new ones do not understand what it is all about and gaze in wide-eyed wonder at the reverence of their formerly boisterous companions. However this is probably the first Christian prayer that many of them have heard. They have much to learn. The days will pass quickly, but each one gives us and them a new revelation of the presence and transforming power of the Lord Jesus Christ, and it is our daily prayer that His spirit may so dominate the atmosphere of our school. No class distinction is recognized. We have one dormitory intended to accommodate not more than thirty, but this year we have put in forty-five and we have refused many urgent requests for more entries. The school has doubled in the past three years. Over 400 students have been matriculated in the classes this year. Pray for the youth of Nicaragua.

# Scenes from Wayl

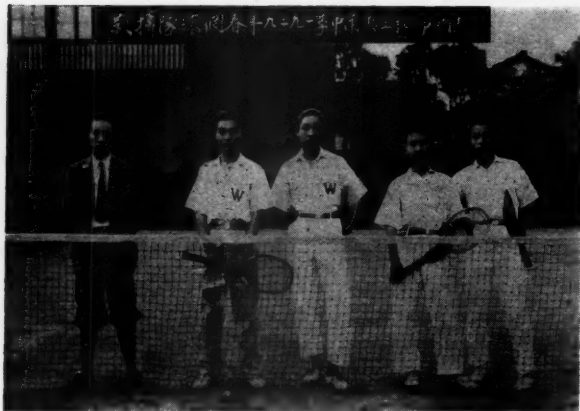
A pictorial presentation of the mission school at Hang  
developed into Christian Manhood as described by Rev.



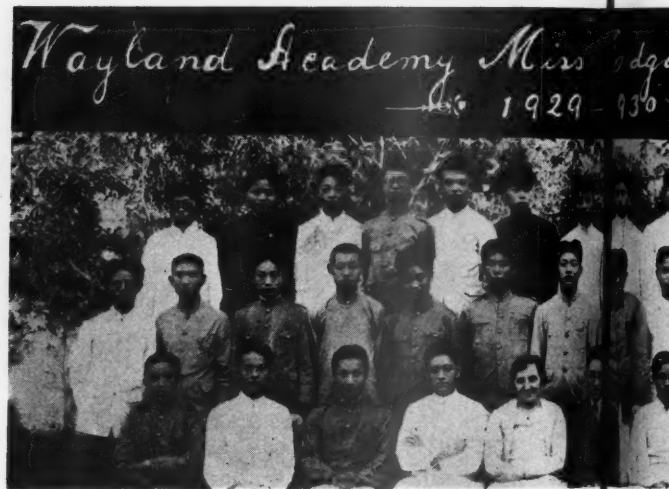
IN THE CHEMISTRY LABORATORY



IN THE PHYSICS LABORATORY



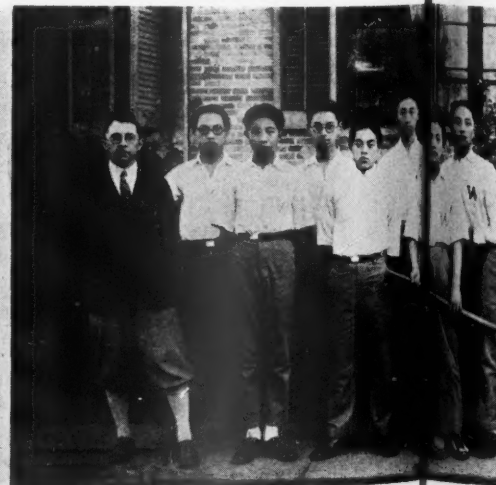
TENNIS TEAM



THE CHRISTIAN CHARACTER DEVELOPMENT AND THE BIBLICAL TRAINING OF  
MISS LEA BLANCHE EDGAR'S B



TRACK TEAM



BASEBALL CLUB



# Wayland Academy

ool at Hangchow, East China, where Chinese boys are  
ed by Rev. E. H. Clayton on pages 132-134 in this issue

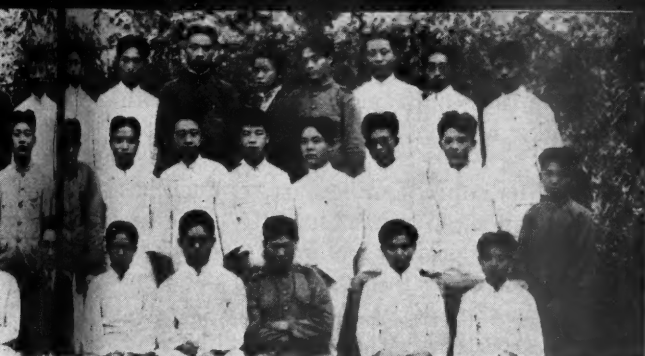


PHYSIOLOGY LABORATORY

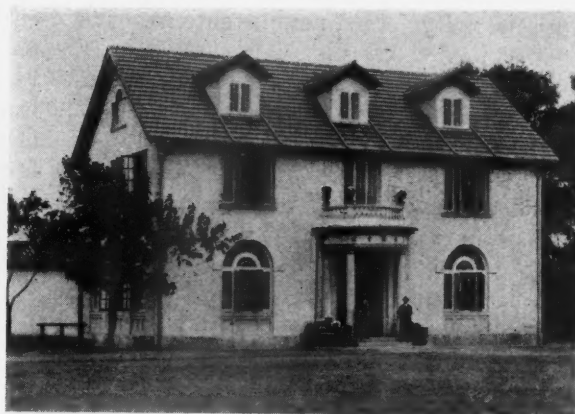


IN THE BIOLOGICAL LABORATORY

Miss Edgar's English Bible Class  
29-930



ICAL TRAINING OF THESE BOYS IS WELL EVIDENCED IN THIS PICTURE OF  
LANCHE EDGAR'S BIBLE CLASS



MISSIONARY E. H. CLAYTON'S HOME ON THE CAMPUS



BASEBALL CLUB



SOCCER TEAM

# The Board of Missionary Cooperation

## Baptist Opportunities in a Time of Adversity

BY ALBERT W. BEAVEN

*President of the Northern Baptist Convention*

THERE is no question that we have a difficult financial situation throughout our country this year. However, in part at least, it may not be as real as some people think it is. It may be that shortly this situation will be relieved, but making allowances for all these things, it is real enough so that every pastor in every church will feel the strain in some fashion. Adversity, however, on the financial side, can be an excuse for decreasing the work of the local church or it can spur us to develop new resources. Most of our modern progress has come about because necessity forced new inventions. The heavy competition of business has forced the laboratory method of investigation and out of that intensive investigation have come most of our methods for increasing efficiency.

There are a great many areas which we have neglected but which, because of our very financial limitations, we should now explore fully. Let us mention a few.

First, there is the great number of people in our churches who do not now give either to our current expenses or to our benevolences. Figures show that 50 percent of the average membership of a Baptist church are not givers of record to current expenses, 70 percent are not givers of record to benevolences. This being true, one of the first fields to be entered, in an intensive campaign for developing unused resources, should be the most vigorous effort to reach the people who do not now give. The Every Member Canvass at the end of this year should be the most intensive that we have ever carried on. Not only should it attempt to enroll people for next year's work but it should decidedly solicit subscriptions on this year's effort as well. Our financial limitations may give us a good psychology with which to approach these people, when many are out of work and cannot give. So we have a new argument why the indifferent church member who has financial ability should take a part of the load.

Another resource that can be developed far more than we have done is larger giving on the part of those who have ability and financial reserves, but have been giving in small ways. Too often the church asks for small amounts, whereas other causes ask for large amounts. I have seen hospitals and chambers of commerce secure tens of thousands

where the church, from the same individual, received its hundreds.

We have a particularly helpful psychology this year with which to approach those who have money and urge them to increase their giving. The community chests throughout the country have in the main gone over the top this year. Why? Because the knowledge that many people were out of work has aroused a new feeling of obligation in those who have positions or who have reserves of money stored up. The request that they increase their gifts has been met cordially, so that in spite of the fact that many who had given previously cannot give this year, those who can give, feeling a new responsibility, have increased their donations so as to more than offset the loss from the first group. We should therefore go to our people who have accumulated possessions or who have their positions and can give, with new courage and a new message as to their responsibility.

Let us not get the impression because so much has been said of our unemployment that all people are out of work, or that no one has money to give. There is money enough for other things. It will not come to the causes of the Kingdom unless we ask for it.

Another definite value on which we should rely is the well known fact that financial adversity may, if properly handled, mean spiritual opportunity. People do not give simply because they have money. They give because they are interested and have vision. Many who have little give liberally. Many who have much give nothing. Any situation, therefore, which increases spiritual interest can mean a new resource for giving. We should make every effort to capitalize the very adversity of our time in helping our people feel the necessity for strengthening rather than weakening the spiritual agencies.

Christianity has made its most notable advances, not in times of prosperity, but in adversity, persecution, hardship. Out of our difficulties, therefore, may come an opportunity for such an advance. Let no one of us as Baptists, either in pastoral or lay relationship, accept easily a program of retrenchment in our cooperation with the world program this year. If it has to come, let it come only after we have exhausted every resource at our disposal. Indeed in the years to come we may look back at the

newly discovered abilities that adversity produces as among the largest values our churches have. Many a church has developed such a spirit of cooperation, of good-natured willingness to work together in times of hardship, that when prosperity returned these newly developed powers were used to produce further progress.

Instead of accepting meekly any idea that we must be content to give less to our benevolences this year, or expect a less response in our pledge campaigns for next year, let us take a slogan, "As Good or Better," and go out to work harder than ever.

## A Plan that Strengthens the Local Church

BY M. E. MCINTOSH

THE Baptist Community Canvass is worth thinking about as one of those developments of which the seed is planted in the nature of things. Something like this simply had to be, in view of the steady growth of the cooperative idea and the swift dawning on a certain type of mind that isolation and conservatism are not the same thing. The particular merit of the Community Canvass plan is that it illuminates this large subject in a way that everybody can understand. A nation-wide project to help the local church raise the money it needs, not only for mission and benevolence, but for the pastor's salary, for coal and for building maintenance! No need to argue for a hearing on that kind of a program. The pastor, the trustee and the deacon want to sit down and hear somebody tell about it. They get, as the flippant say, "an earful" and one of the signs and wonders of this age is the number of Baptist groups now engaged in earnest study of the subject. Nobody says the task is an easy one. What can be said, with plenty of evidence to back it up, is that with thorough preparation the Community Canvass will not only strengthen the churches financially, but in an amazing way strengthen and broaden fellowship also. The carefully worked out plans for this adventure in cooperation are based upon the conviction that the spiritual values of such a campaign are more than equal to its material advantages.

AFTER some hours spent with a group that Dr. W. H. Bowler conferred with in Indianapolis, Editor Parsons of the *Indiana Baptist Observer* not only wrote a commendation of the Community Canvass, but made a plea for better understanding of the denominational program. He talked out loud, so to speak, about "the idea that whatever comes from our national headquarters must be looked over carefully to see if it is merely a new method of extracting more money from the pockets of our people," an idea which he condemned as "entirely uncalled for and un-Christian." It is a fact that the Community Canvass has in many quarters resulted in a marked change of attitude toward the cooperative program, but that is not because of any change in the purposes of the Board of Missionary Cooperation. The idea of a fiscal scheme that regarded the local churches only as so many pastures to graze in would not find a single supporter in this Board. What has from the beginning been

In my home church, where my successor is pastor, they have regularly taken a "White Gift" offering at Christmas. This year, because of hard times and especially because of the recent death of a large giver, many assumed that of course the usual goal would not be reached. The pastor and those with him, however, simply worked harder, because the task was more difficult and when the day was over they had not only not gone backward, but were 57 percent over the top—\$4700 instead of \$3000, which was the goal. Adversity uncovered previously undiscovered resources. It may be so in many a church.

the real intent is indicated by the present movement, which aims to serve all Baptist activities by fortifying the individual Baptist church. It has taken time and practical experience, a period of trial and error, to produce a plan that makes the local church the direct beneficiary of a co-



CARLOS M. DINSMORE

Director of the Community Denominational Canvass Campaign for the Chicago Area

Dr. Dinsmore, long Baptist state secretary for Indiana, was loaned to the Board of Missionary Cooperation for this special service by the American Baptist Home Mission Society, whose staff he has lately joined.



operative program that must always depend on local churches for support. But the thing has been done, for the Community Canvass is such a plan.

IT is fair to assume that those who are able to give liberally, perhaps more liberally than in the past, will be favorably affected by the evidence that here is a plan which neglects no part of the Baptist population. Probably there are some people of means who are inclined to think that they receive more than their share of attention so far as invitations to give are concerned. They can hardly fail to approve a method which does not stop short of the last non-participating member and it will be strange if those in control of large resources do not experience a certain warming of the heart when they observe every other Baptist giving as much as his means will permit. The purpose of the Community Canvass is to cultivate the entire denomination and not merely that part of the membership which has in the past shown a willingness to give. The only basis on which the denomination is justified in asking the rich man for large and special gifts is one which finds the man of lesser means being called upon to give as liberally as he can. The Community Canvass stands for absolute democracy in this respect, since it asks for something "from every man according to his ability."

IN the next column is shown the design which is printed on the special envelope provided for the Victory Easter Offering for missions which Northern Baptists are asked to make. The envelope is slightly larger than the cut indicates, large enough in fact to serve very well the purposes suggested by Dr. Beaven, president of the Northern Baptist Convention. That is to keep the envelope in view through the month of March and accumulate in it as large a sum as possible, with a view to making this a quite extraordinary Easter offering. It will help to offset the inability to give of many who are out of employment or have sustained losses, and a truly sacrificial effort by those who can add to their regular gifts will make a great difference in the total amount raised for missionary purposes this year.

# VICTORY EASTER OFFERING

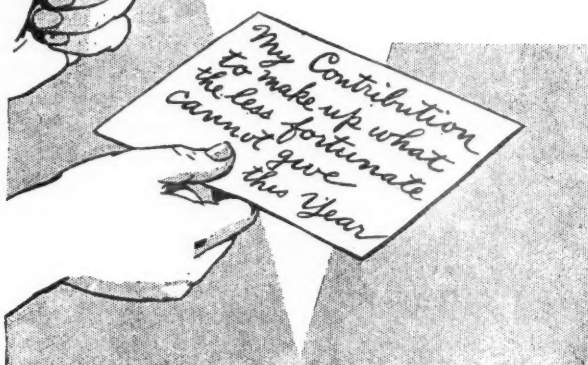
MY self-denial gift to send a message of victory to all the missionary workers of the Northern Baptist Convention.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_



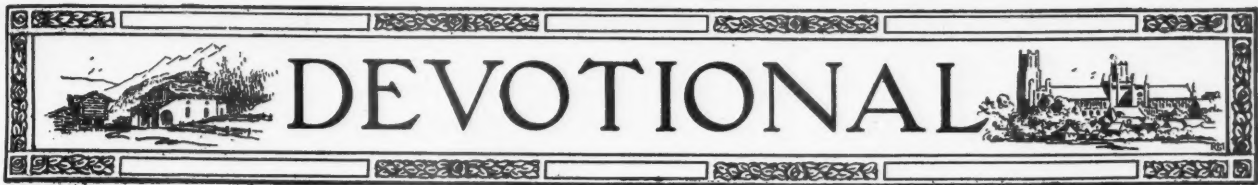
To show "the power of His resurrection" through "the fellowship of His sufferings".



PROPOSED  
SPANISH-AMERICAN BAPTIST SEMINARY  
LOS ANGELES, CALIFORNIA

MARSH SMITH & POWELL, ARCHITECTS.

SPANISH-AMERICAN SEMINARY, LOS ANGELES (SEE PAGE 181)



### A Prayer

**O** GOD, our Father, who art loving unto every man, and hast given Thy Son to be the Saviour of the world, grant that the pure light of His gospel may overcome the darkness of sin and idolatry in every land, and that all Thy lost children dwelling in far countries may be brought home to Thee. Revive the spirit of missions in Thy church, that all Thy people may earnestly desire the conversion of mankind; and so quicken our hearts that there may be a large outpouring of prayer and gifts and personal service to advance the world wide triumph of Thy kingdom. Protect the missionaries of the gospel amid all perils; guide them through all perplexities; give them wisdom, strength and courage to make known by word and life the grace of our Lord Jesus; prosper all they do in His name, and hasten the promised day when at the name of Jesus every knee shall bow and every tongue confess that He is Lord, to the glory of God the Father. In His name, Amen.

### Who Is My Neighbor?

"O God," I cried, "Why may I not forget?  
These halt and hurt in life's hard battle

Throng me yet.

Am I their keeper? Am I to suffer for their sin?  
Would that my eyes had never opened then!"  
And the thorn-crowned and patient one replied,  
"They thronged me too, I too have seen."

"Thy other children go at will," I said, protesting still;  
"They go unheeding. But these sick, these sad, these  
blind and orphaned,  
Yea, those that sin, drag at my heart.  
Why is it? Let me rest, Lord. I have tried!"  
He turned and looked at me, "But I have died."

"O God, I brought not forth these hosts of needy  
creatures, struggling, tempest-tossed;

They are not mine."

He looked at them the look of one divine.

He turned and looked at me, "But they are Mine."

"O God," I said, "I understand at last.

Forgive me,

And I will henceforth bond-slave be

To thy weakest, vilest ones,

I will not more be free."

He smiled and said, "It is for Me."

*(The poem above was quoted by Dr. J. C. Robbins in a meeting at which Dr. Charles A. Brooks was present. He asked for a copy of it and later used it many times. It expressed his own sensitiveness to human need.)*

### Sentences from "The Master," by Walter Russell Bowie

In Jesus Himself there was revealed the quality which He wanted His disciples to possess.

The gospel of Jesus rang with the kind of mastery which could belong only to one who was exultantly assured of that which He proclaimed.

This Man of Nazareth, hated, crucified, dishonored, has outlived all the mighty things that mocked Him. With strange persistence His influence endures. The thought of Him haunts the minds of men with the unsolved problem of the secret of His power.

It is well not to hasten past this picture of Jesus praying there somewhere in the stillness before the dawn. It is easy to see the river of His obvious activities; also easy to forget its sources in the hidden region of the spirit's hills. If He did much, He meditated more.

What Jesus taught in His parables He lived. He would make real to all God's sons their worth in their Father's eyes. He judged all institutions and customs by the test of life.

### For Meditation

The greatest evil a man can do to himself is to be unjust to others.—*Ibsen*.

I had rather feel compunction than know the definition thereof.

Surely great words do not make a man holy and just; but a virtuous life maketh him dear to God.—*Thomas à Kempis*.

Paul bridges for us the gulf between the Gospels and the events out of which Christianity emerged. Though many of us feel that his letters were the best ever written, we are all one in admitting that their author was never consciously literary. Perhaps that is the reason why they are such wonderful letters. How conversational, how intimate, how close to us! There is on them the freshness of the lilies which grew in the garden of the Resurrection.—*Robert Norwood*.

It is an unworthy conception of religion which makes it all taking and no giving. All-important as it is to have one's sins forgiven, forgiveness is but the beginning of religion, not its end. To be saved, as Jesus understood it, was not simply to be delivered from evil; it was to be set free for good. It was to enter upon a life of active service. It was to become a fellow-worker with God in the making of a new world.—*William Adams Brown in Beliefs that Matter*.

There can be no high thinking where there is no deep feeling. . . . Naught but the God-begotten is power-begetting. . . . Let us remember that Christianity was originally a laymen's movement. No clerical leaders were about to take the matter in hand.—*Versteeg*.

## Fifty Years of Ministerial and Missionary Training in Germany

By PROF. C. SCHNEIDER OF HAMBURG

(NOTE—We have not changed the delightful English and the refreshing idiomatic expressions used by Prof. Schneider in this article.—ED.)

THE first Baptist church on the European continent was founded in 1836. In a few years this was the mother of many other churches in Germany and Europe. Already in 1849 the Union of German Baptist Churches was instituted. Under the powerful leading of J. G. Oncken, the father of the Baptist movement, and with his fellow-workers G. W. Lehmann and Jul. Köbner, the work grew splendidly in spite of all the heavy storms. The state and the established church tried to crush it with all means, because they saw in it a continuation of the movement of the Anabaptists, who were overwhelmed with blood and iron in the time of reformation. Following the revolution in 1849, the state became tolerant, but the established church remained intolerant, and tried to stop the Baptists wherever she could. Yet the Lord was with the Baptists and the new time.

In 1880 began the history of the Baptist seminary and its great influence in the German and continental work of the Baptists. Before that and until 1847 under Oncken's leading 100 mission workers were trained in nine courses from six to nine months. Most of those came from craftsmen, but nearly all became good pioneers and successful ministers. The more the work grew, the larger was the need of theological trained ministers and leaders. On Easter, 1880, the seminary was opened with six students and one teacher, Pastor Geissler. But after a few months he had to leave on account of illness. Two new teachers came whom the Lord had blessed especially, and who gave the seminary the ascent and the impress in the first 25 years. They were Pastor J. G. Fetzer, son-in-law of Professor A. Rauschenbusch in Rochester, N. Y., and Pastor Joseph Lehmann, son of the founder of the first Baptist church in Berlin.

Until 1888 the seminary was domiciliated in the poor rooms in the historic "old chapel" in the Böhmenstrasse, Hamburg. The rooms for the students were in the attic and not able to be heated. Then in 1888 the seminary moved over to the new home in Ham-

burg-Horn. In the new building were two large classrooms, two apartments for teachers, and rooms enough for 24 students. The expenses of this building and establishment were RM. 110,000.00. The interest of the churches was so great that when the new seminary was opened there were no debts to be paid off. No capital brings so large an interest as that which is paid for the training of young ministers. The German Baptists spread far over the borders of the country, and the number of the students grew from year to year.

In 1894 the families of the teachers had to move into outside apartments, because the number of students was 42. Then the attic had to be enlarged to get more rooms. A house in the neighborhood had to be rented, because the number still grew to 70. About one-third of the students came from foreign countries: Holland, Austria, Switzerland, Hungary, Bulgaria, Rumania, and especially from Russia. The seminary celebrated the 25th anniversary of foundation with great interest of the churches in 1905, and an anniversary bulletin was published. In 1906 the third theological teacher, Pastor A. Hess, was engaged, and the courses were divided into four classes with four years of training, and initiation every year. The first teachers died,

Lehmann in 1907, and Fetzer in 1909. New teachers were engaged, A. Schewe, 1908, E. Müller, 1909, J. Janssen and C. Neuschäfer in 1911. An enlargement of the building was necessary, and also the calling of a director. Gustav Gieselbusch, a former student of Professor Harnack, Berlin, was elected to be the director. He came during the erection of the annex and stayed until he died in 1922. The annex was built in 1913-14, and the expenses were RM. 160,000.00. When the building was finished, the money was raised too. Now the seminary had room enough for 70 students, also a chapel, a large library, four large classrooms, and a hall for social meetings. The dining-room and kitchen were enlarged too.

Indeed it was a merciful dispensation of the divine forecasting care, that the enlargement of the building began before the war and was finished during the first year of the war. After the war and the horrible inflation, our money would not have been anything, and we could not have built an annex yet. In 1915 the seminary had to be closed, because all students and two teachers had to go to war. Most of them worked for sanitary stations, because as Christians they did not want to kill, but help to heal wounds. Many came back wounded; but none was killed, and in 1919 the seminary was reopened. This new beginning was



STUDENTS IN THE HAMBURG BAPTIST THEOLOGICAL SEMINARY





MAIN BUILDING OF THE HAMBURG BAPTIST THEOLOGICAL SEMINARY

very difficult on account of inner and outer reasons. The younger generation in the churches was missing, because the war had taken away so many, and there was no money either. Only the powerful help from Baptists in foreign countries made it possible to raise up and support the seminary.

During the past 50 years 528 students were trained and went into the world to be ministers and missionaries. Since the world war Europe has changed, many new Baptist seminaries were opened for which countries our seminary cared in former years. The people have changed too. A wave of secularization and ungodliness afflicts Europe. In spite of all that, the German Baptists prosper and our seminary counts again 60 students, ten from foreign countries. The faculty has five theological teachers: C. Neuschäfer, director of studies, since 1911; C. Schneider, director of management, since 1922; J. Janssen, since 1911; Dr. M. Slawinsky, since 1926; and Lic. Dr. H. Luckey, since 1929. Professor E. Müller, who taught at our seminary for 20 years, retired last year. Our golden jubilee was celebrated from June 1 to 3rd, 1930.

The value and blessing of the seminary in the past will determine its future. The spiritual leading and pedagogical work of the seminary gave the German Baptists deepened knowledge and life. Without this theological work the churches would have fallen under the power of unregulated teaching and favorite meanings, and the mission work would have sunk in zeal, which does not sustain by faith. The future of the seminary depends on the fact whether the seminary is going to hold on to the simple inner and outer life,

and keeps on with the marching time. The faith of the church must not lose connection with the spiritual acts of the world. Faith must have the possibility to make the most of its witness over the whole width and breadth of the knowledge of the world. Theological searching, Biblical teaching, and Christian education, that is what the seminary is going to mediate, for the servants of the church need a trained intellect to see the difference between good and bad. Against all under-estimation and all over-estimation of theological education, and out of the essential

force of the Baptist movement and from this jubilee, we want to take but one thing into the future; that it is not our education which saves the world, but only the well understood gospel of Jesus Christ yesterday, today, and the same in eternity.

An American, Professor Barnas Sears, who studied at that time in Germany, was the Philip whom Jesus sent to baptize the first seven in the Elbe stream in Hamburg. Oncken received advice and help from America for his apostolical mission. German-American Baptists, especially A. Rauschenbusch and Phil. Bickel, suggested and helped in the foundation of the seminary. The American Baptist Foreign Mission Society in Boston, now in New York City, paid the salary for the first two teachers till their deaths in 1907 and 1909. Mr. John D. Rockefeller kindly gave \$5,000.00 to buy the real estate of the seminary, and Mr. Estey gave the first organ. After the war our friend, Dr. J. H. Franklin, visited the seminary and promised us a yearly aid of \$3,000 from the Foreign Mission Society, to support the seminary. This high-hearted gift was later reduced to \$1,500.00 yearly. Thinking with grateful hearts of our most loyal friends at the time of our jubilee, we think next to God, of the Northern Baptist Convention and the American brotherhood.

## An Unprecedented Success

By H. R. BOWLER

SEVERAL months ago the literature department estimated carefully the edition of *The Mail Box* which would probably be required to meet this year's demand. The number was 307,500. Today a conservative estimate of the number of additional copies required to fill the demand is placed at 25,000. And all this for a single piece of missionary literature.

For six weeks after the original orders for *The Mail Box* were filled, urgent and often frantic appeals for additional copies poured in to pastors, state offices, and the literature department at headquarters. They came in by air mail, special delivery, and telegraph.

One anxious pastor wired the president of the Northern Convention directly with his plea for more copies. "I appeal to your personal interest," the message concluded. Another telegraphed,

"Desperately in need of 300 more copies of *Mail Box*."

Orders came in for 2,000, for 800, a couple of hundred, and in one case, 4,000 additional copies. A few pastors asked for "just one copy to pass about among the people." The supply was exhausted on the first of January, and since that time all such orders have had to be refused. "In making our estimate," the Secretary of Literature wrote in reply to a plea for more copies, "we seem to have erred on the side of conservatism."

When such a situation is brought about in the fifth year of an annual missionary information effort it is readily seen that this January booklet constitutes a rather remarkable chapter in the record of religious publications. *The Mail Box* is the eighth in an annual

(Continued on page 190)

## Facing a World of Upheaval and of Opportunity

*Report of the 38th Annual Foreign Missions Conference at Atlantic City, N. J., January 13-16, 1931*

By WILLIAM B. LIPPARD

THE missionary enterprise has come upon a period of world upheaval and of supremely trying conditions. This was frankly faced and fearlessly recognized at the annual meeting of the Foreign Missions Conference. Bewildering problems press for solution. Great obstacles that missionaries of former generations never conceived of lie in its path. The foreign mission approach to the home constituency is in danger of being weakened by its absorption in inflexible unified budget appeals. What is still more trying, anti-missionary suspicions, attacks and criticisms have in recent months been spread broadcast through magazines, newspapers, plays and moving pictures. Even the religious press has joined in these attacks. On the other hand, the fact that the missionary expansion of Christianity, notwithstanding these trying conditions, goes steadfastly forward proclaiming to the world the good news of Jesus Christ is abundant evidence of its vitality. Moreover, as Dr. Robert E. Speer summarized the situation at the close of what had been a day of earnest discussion: "These conditions are not only liabilities or even disabilities. They are also assets and opportunities. This upheaved world is an inspiration and a stimulus to the missionary enterprise. Much of this world condition is evidence of the effectiveness of missions in former years. The present world is now broken up and therefore far more plastic and mobile than the old world. It can be more readily shaped and presents therefore a real challenge to Christianity. The breakup of many old loyalties should be regarded as an open door for Christian missions."

Among the major problems conditioning the work of missions abroad today, three were set forth as of unusual urgency, viz: nationalism, racialism and communism. The feeling of the conference seemed to be that the greatest of these is communism. Dr. Sherwood Eddy, recently returned from an extended trip around the world, during which he had made studies of conditions in a score of countries, emphasized the menace of all three but cited especially the sinister influence of communism in Russia and its violent op-

position to all religion. Dr. D. Norman, for nearly thirty years a missionary in Japan, told how communism was spreading there to the great concern of the Japanese authorities, while Mr. Fletcher Brockman, for many years in missionary service in China, traced the history of communism in China following its introduction from Russia nearly ten years ago. He was most illuminating in showing how the movement in China, instead of developing in the interests of the proletariat or labor classes had been diverted into a popular uprising against the imperialism of western nations. It is largely an anti-imperialism movement on the part of the Chinese people rather than an economic reorganization of China. Thus it presents a real danger in that it can readily lead to a united movement by the suppressed nations, Korea, China, India, the Philippines, and the Dutch East Indies, against the imperialist powers of the West. Vividly he portrayed vast crowds of dissatisfied people in China, famine sufferers, oppressed coolies and others, who joined communism simply for the sake of finding something better than their present condition affords. So communism, whose relentless spread across the earth is being felt in every mission land, presents a great problem to Christian missions. It is particularly menacing because communism is itself a missionary movement with the economic salvation of the world as its aim.

The delicate problem of adjusting the relation of Christian missions to nationalist movements on various fields received considerable attention with numerous references to China, India and the Round Table Conference, the Philippine independence agitation and the Latin-American fear of economic domination by the United States. Mr. Seth Edwards of India declared that imperialism had given birth to nationalism throughout the world. He voiced a rather solemnizing thought when he said that no people can ever be effectively evangelized by its political conquerors. The wise counsel of Dr. Henry G. Hodgkin of China was warmly appreciated as he urged upon missionaries four attitudes when dealing with nationalism: (1) The missionary should try to understand and appreciate all its good;

(2) He should be scrupulously fair to both sides; (3) He should be humble since he comes from an arrogant race; (4) He should remember that he represents Christian internationalism. Dr. James Endicott of Canada also helped to clarify this issue. He pointed out that Jesus in Palestine did not take the road of nationalism against Rome. He had higher claims and interests that eclipsed all the demands of Hebrew nationalism. Today there are many people who would readily support a nationalist program but who are not ready to take up the Cross and be simple, humble followers of Christ with all the implications of such discipleship.

There was plenty of plain speaking as various Board representatives discussed policies and methods for meeting some of these major world problems. All the usual lines of effort, namely education, medical missions, industrial and agricultural work, etc., were reviewed. Especially urged was the overwhelming need of Christian literature in the mission fields. Rev. A. C. Hanna of Burma gave a searching analysis of this need which was supplemented by a striking sentence by Dr. John R. Mott: "You mission boards have for a hundred years taught millions of people to read and yet you have allowed the production of their reading matter to fall into anti-Christian hands." Another statement by Dr. Mott with reference to religious liberty around the world deserves very serious thought. "The battle for religious liberty," said he, "must be fought all over again." With increasing restrictions observable in so many areas of the world the very term "religious liberty" is no longer fixed. What is the "religion" which is to be allowed freedom? Is it to be merely the faith of men about another life or about the origin and end of the universe or of the individual soul? Or is it to be the establishment of moral ideals and sanctions which are to govern the present relations of men and nations? Furthermore, does the term "liberty" mean freedom to believe, or freedom to propagate belief, or freedom both to believe and to propagate belief and also to use any means of propagation desired?

An entire session was devoted to considering the present situation of the



mission boards based on replies to a carefully prepared list of questions. More than 66 boards sent in replies which, tabulated by Secretary Leslie B. Moss, furnished some exceedingly informing data. Limitation of space prevents more than a brief reference to salient facts.

The replies indicated that the chief way in which the conduct of missions had changed during the last five years was in the direction of developing a larger degree of initiative and control on the part of the native church. Most of the boards reported that their constituencies were favorably disposed to adjustments in work and policy that will meet these changing conditions so long as the vital emphasis in mission work is retained. As to personnel, 40 boards indicated that they were able to secure all the new missionaries needed, while 10 stated that they were not able to find all that they could send. Most boards agreed that it is difficult to find missionary physicians. The training and equipment of candidates were reported as much better than in the past, 36 boards finding the quality decidedly higher. It was also reported that candidates while not showing a difference in degree or type of consecration as compared with former years, were stressing more emphatically fitness for service and a desire to be used of God. As to finances 39 boards reported finding it unusually difficult to secure funds to maintain their work. Only 28 out of the 66 reported that they had undertaken any new work in the last five years. Of these only 17 genuinely reached out into new territory, while 24 boards indicated that they had to make cuts in their work in recent years. Ten different reasons were cited as explaining the decline in contributions: (a) Present financial depression; (b) Rigidity and mechanical promotional programs of denominations; (c) Lack of devotion on the part of church members; (d) Heavy local church budgets; (e) Disbelief in missions or particular emphasis of boards; (f) Influence of criticism of missions; (g) Changes in organization of denominational boards; (h) Lack of conviction regarding universality of Christianity; (i) Lack of information on part of pastors and inability to present cause; (j) Discussion of church union.

Of encouraging significance was again the emphasis on evangelism. The place and importance of all other missionary activities were recognized. Evangelism, however, is still primary. As at other

sessions of this interdenominational gathering which I have attended in previous years, so at the meeting this year evangelism was again stressed. In replies to the questionnaire 32 boards indicated that notwithstanding these world conditions which had been so forcefully set forth at the conference, direct evangelistic work was still finding the most marked and effective results. Dr. Earl V. Pierce in the discussion of this topic appealed for a return to the simplicity of the New Testament proclamation of the Gospel as indicated in the final chapter of Luke. Simple and faithful witnessing for Christ is still of paramount necessity in these days of overwhelmingly complex relationships. This emphasis was also in harmony with the topic, "How to Keep the Spiritual Note Dominant in the Missionary Enterprise," a theme to which an entire afternoon session was devoted. Dr. Speer in his summary again voiced what was felt by all when he stated that the spiritual note meant more than the humanistic note, more than the altruistic note; it meant the Christ note with Christ as central, adequate, sufficient, indispensable. So the missionary appeal must keep this note dominant. All the other appeal phases, like benevolence, stewardship, missionary fruitage, must be kept secondary. Christ must be always proclaimed in the actual service of missions abroad and in the presentation of the cause at

home. Above all He must be dominant in ourselves.

Probably the whole scope and purpose of this annual meeting of the foreign mission boards for the review and study of their own problems and tasks was best epitomized in the following message which the Conference at the closing session forwarded to the churches on the mission fields:

The foreign mission boards of the United States and Canada gathered in their 38th Annual Conference send their greetings of goodwill and affection to the churches throughout the world in whose establishment they have had a part, and with whom they and their missionaries are cooperating in our common Christian task. The Conference desires to assure these churches of its joy in their zeal and fruitfulness, its sympathy in their difficulties and problems, and its hope and prayers for their ever increasing influence and power.

The providence of God has brought us all, churches of the West and the East, of the North and the South alike, into a new world—a world of unrest and turmoil, of struggle and confusion, but also of rich opportunity and possibility. Now, if possible more clearly than ever before, we see that Christ and the gospel of His kingdom are the one hope of man. Let us seek together for rich and more effective ways of presenting Him and His gospel to the hearts and minds of men and to all human need. Let us unite our forces in this task in such ways as will call forth from us all the full devotion and sacrifice of Christian discipleship, and enable Christ to work in us and through us by the mighty power with which God worked in Him.

It is our prayer that we may thus unite with you and you with us, that together we may be one in Christ Jesus, that the whole world may be brought to Him as Lord and Saviour.

Registration showed a total of 281 delegates from 55 boards. Dr. J. E. Armstrong of Canada was elected Chairman, with Mrs. Howard Wayne Smith, First Vice-Chairman and Mr. Fennell B. Turner, Second Vice-Chairman. Mrs. Howard Wayne Smith was also elected president of the Federation of Woman's Boards of Foreign Missions and was elected to membership on the Committee of Reference and Counsel as was also Miss Minnie V. Sandberg of the Woman's Board. Other Baptists serving on committees of the Conference included Dr. P. H. J. Lerrigo on the Committee of Reference and Counsel and Dr. R. L. Howard on the World's Sunday School Association.

### Foreign Mission Record

#### SAILED

From Liverpool, November 21, on the

*Pegu*, Rev. and Mrs. R. Halliday, to Burma,  
From Seattle, December 13, on the  
*President Madison*, Rev. A. S. Adams, to  
South China.

From New York, December 31, on the  
*President Roosevelt*, Miss Frances Tencate, to Plymouth; from London, January 10 on the *Manora* for South India.

From Los Angeles, January 12, on the  
*President Jefferson*, Rev. and Mrs. Gordon Poteat and children, to East China.

From San Francisco, January 16, on the  
*President Jefferson*, Miss Beatrice Ericson, to Shanghai; from Shanghai, February 2, on the *President Grant*, to South China.

#### BORN

To Rev. and Mrs. Roger Wickstrand, of  
Impur, Assam, a son, November 21.

To Rev. and Mrs. E. T. Fletcher of  
Bassein, Burma, a son, on January 7.

To Rev. and Mrs. W. E. Rodgers of  
Ntondo, Belgian Congo, a son, January 14.

#### APPOINTED

Dr. and Mrs. Walter R. Werelius at the  
December meeting of the General Society  
in New York City.



## News from the Mission Fields

*An Intimate View of the Life and Work of Our Missionaries as revealed through Gleanings from their Letters and from other Sources*

### Where It Rains When It Rains and It Is Parched When It Doesn't

India is the land, of course, and this remarkable account of wet and dry comes from a reliable missionary, Rev. E. C. Erickson of Udyagiri, South India:

Night before last we had a real Noahic deluge. It is rain time in India just now and for several weeks there will be the more or less gloomy wail of incessant rain. Never have we seen anything like it, at home or since our arrival in India. At three different times during the night it rained in real cloudburst downpour and when we arose next morning we found the tank across the road full to overflowing. You will be interested to know the size of the tank. It is between two and three blocks long, a block wide, and the present depth of the water (all of which came in the night) is conservatively put at twenty feet. Quite a lake? A few days ago the country was a dry, parched jungle, now all nature has taken on a new lease of life. Things are beginning to bloom in almost "garden of Eden" fashion. Not only that, but what is more wonderful still—a waterfall has been born overnight. Udayagiri is situated at the foot of a fortified hill about 3,000 feet high. Yesterday morning, from the roof of our bungalow, we saw something on the mountainside we had not seen the day before—a waterfall! It looks very respectable as to size and compares very favorably with many of the waterfalls of the Canadian Rockies. And they tell us this waterfall will not dry up for two or three months at least. Such is rain time in India.

### The Home Mission Society's General Hungarian Missionary

Rev. Julius Kish, general missionary among Hungarians, was born in Papa, Hungary. He received his early education, both grammar and academic, and also first year of college, in this little city. On account of economic reasons he was forced to come to America, for the purpose of acquiring enough money later to return home and finish his collegiate education. This was in 1906. In America, Mr. Kish saw the opportunity for education and decided to stay



REV. JULIUS KISH

here; he was also encouraged by a Hungarian minister to study for the ministry. He states that he was early impressed by the fact that the type of religious life was different in America from what he had seen in Europe. "Something caught my imagination which I could not at that time explain or understand. Two years after I came to America, I found my way to Wooster College, Wooster, Ohio, where I became interested in the American type of Protestant Christianity." After completing his studies at Wooster, he went to Pittsburgh, Pa., and received his theological training in the Western Theological Seminary, graduating in 1914. He was ordained in the spring of 1914 in Cleveland, and was called by the Presbytery of Cleveland to open Presbyterian work in that city among the Hungarians. Mr. Kish was married in 1913, and with his wife continued Presbyterian work in Cleveland during the next twelve years. In 1928 he became a member of one of the Hungarian Baptist churches in Cleveland. While serving as associate pastor for the First Baptist Church of Canton, Ohio, he accepted appointment as general mission-

ary among the Hungarians by the Home Mission Society. Already he has visited several fields where he has harmonized difficulties and greatly strengthened some of the churches.

### Where Natural Transfer of Control accompanies Notable Expansion

In writing of the developing work in the Banza Manteke region, Mrs. F. G. Leasure, who is her husband's right-hand helper in mission and schools, has this cheering word concerning the increasing efficiency of the native Christians:

"Another important feature has been the planning and construction of native churches and schools in various centers. It is becoming more and more necessary and possible for the work in Lower Congo to be done by native Christian workers, with the missionaries spending the larger share of their time in supervision. Year by year they are becoming more efficient, able and willing to take over a larger responsibility in the training of their own people. The great problem now is to give these workers adequate training and to secure sufficient funds properly to pay these assistants who are giving of their time and energy unstintingly for the furthering of Christian work in the Congo."

### The Philippine Islands are Changing

After three years in the States Miss May Coggins is back at work in the Philippine Islands. She writes that it seems so natural that "it is harder to believe that I was away so long, than that I am beginning again." Her letter continues:

The two Christian colleges of the middle Islands—Silliman Institute, a splendid Presbyterian school, and our own Central Philippine College at Jaro—offer the young people college training with fine ideals at the same time, but aspiring parents as well as students want to try the life of the big city and too many young people go to Manila, only to find that the pitfalls of immoral living and public cabarets await them at every turn. There are missionaries of

every denomination working in Manila and doing good work, too, but college life is very strenuous, and it is easy to sleep Sunday mornings and to find the night time calling for gayer things than church service. If our young people do not find Christ before they go to Manila, few find Him during their college years.

I have never appreciated this fact so keenly as I have this year, for some of my young people of last term of service have been in Manila and have come to tell me how pathetically true it is. Therefore I feel more keenly than ever the fact that this year, with 23 high school girls and 25 high school boys under my care, I must not cease my prayer and work until every one of them has taken Christ into their hearts.

### Secretary Smith Visits Our Indian Missions and Schools

After visiting the two Indian schools and three Indian mission fields, Dr. Frank A. Smith of the Home Mission Society reports:

A personal visit was paid to every major station of the Crow field and every missionary. Several of the buildings need repairs and the St. Xavier mission should be moved. There have been a large number of baptisms. The Piute work at Reno, Nevada, has been growing. Mr. Scott has planned for a recreation field alongside the church to counteract the bad influences in the city. Rev. and Mrs. Robert Teachout came down from Keams Canyon and met me at Tempe, Arizona. The registration of Indian children at the Keams Canyon Baptist Bible school is about 50, much larger than last year. The Navajos are taking more interest, and field visits and preaching are faithfully followed, but the work is slow. These two young people (the Teachouts) have repaired the mission property, established cordial relations with the Indian agent, brought a new atmosphere into the field so that the outlook is better than for several years. I also visited Sherman Institute at Riverside, California, where 18 per cent. of the 1,000 Indian students are Baptist, and met Mr. F. O. Burnett, the director

of religious education. I had a brief conference with A. A. Van Sickle of Haskell Institute, Kansas, director of religious education in that school. This Society is supporting both of these men through the Home Missions Council.

### First Impressions of China

Miss Orma Melton, one of the Woman's Foreign Mission Society's new appointees of a year ago, writes of her first impressions on arriving at her station at Huchow, East China:

I suppose you wonder what my first impression of China was. It is quite like I expected it to be from what I had been told and read and the pictures I had seen. One thing that did surprise me a bit, though, is that the majority of the people are so thin and appear to be undernourished. I should have thought that would have been true knowing the poverty of the majority, yet I had always pictured Chinese as rather fat, because I had thought of them as I knew those at home. I think there is one thing that we can't really feel until we have seen it, and that is the sight of so many worshipping before idols. We were in a temple in Shaohsing where there were many women who were muttering their prayers over the spirit money to make it of value to the dead. I was moved when I saw the interest on the faces of some as Mrs. Ufford told them of our beliefs and about Jesus. It made me so eager to learn the language that I might be able to teach them too. Another sight that made my heart ache was the ceremony of about sixty-five priests of a Buddhist monastery in the temple near there in Hangchow. They were faithfully repeating their prayers and bowing before the Buddha, but their faces seemed to be absolutely blank. When I realized this represents their longing after God, I have a greater desire to do my bit to help China know the true God.

### A Christmas Drama in Puerto Rico

One of our missionary workers in Puerto Rico who became an invalid and lingered for a number of years, besides writing many poems wrote a rather interesting Christmas drama entitled "The Year of Our Lord." During the Christmas season it was presented in San Salvador, Central America; and the following night in a nearby town of the name of Apopa. The entertainment was given in the large *patio* or grounds enclosed by the church building. The crowds of people could not be accommodated, in spite of the large space

available; and the city paper commented favorably on the event. The cast was made up from the members of the Young People's Society of the San Salvador church. Their interest was so great that they in part provided their own costumes; especially was this the case with the young men who took the parts of the Wise Men, Herod, Simeon, etc. Missionary G. A. Riggs, who sends the accompanying photographs, calls attention to the attractiveness of their make-ups.

### When an Elephant Blocked the Way

After our association gathering we toured the whole North Bank, from Di-brugarh to Darang. Ours was the first car to attempt this section and we found it very difficult country for traveling. One day the boys counted eighty-eight temporary bridges that we had crossed. These bamboo bridges aren't the safest things, either. At one place a truculent elephant blocked the road. He had upset a bullock cart and had chased away the cartman. On the opposite bank sat a dozen cartmen all day, afraid to proceed. We *had* to go on—so over the Subanseris we went, across the sands, sounding the auto horn loudly. It worked, and away went the frightened elephant. How scared we were the great fellow, fortunately, did not know! We came out later into the Dhemaji districts, where large groups of Assamese villages are found, and here we met with a good hearing. Crowds listened with the closest attention. Seekers came to us early and late to learn more of the "Jesus Road." To this section we hope to return after the January meetings to spend more time in follow-up work where these open doors invite us. A letter from a new convert informs me that several will come with him to the Bible conferences. So the lump is leavened and the good news is spreading.—*John Selander, Sadiya, Assam.*



A SCENE FROM THE CHRISTMAS DRAMA IN PUERTO RICO



PARTICIPANTS IN THE CHRISTMAS DRAMA IN PUERTO RICO



### A Triple Merger of Negro Schools Gets Under Way

Following the merger of Spelman College, Morehouse College and Atlanta University, Dr. John Hope was relieved of his direct responsibilities as president of Morehouse and Dean S. H. Archer, for many years connected with the college, has taken his place as acting president. This is in accordance with the policy of the merger. The General Education Board has made possible the purchase of a strip of land between Morehouse and Spelman on which a library, an administration building and a president's house will be erected for the joint purpose of all interests included in Atlanta University. The registration at Morehouse, December 1, 1930, was 366. The registration at Virginia Union University, Richmond, Va., December 1, 1930, was 379. A menacing deficit is being faced in an effort to reduce the staff and readjust the work. The new endowment will also be available for the latter part of the year and this will assist in maintaining salaries. There is a need for more books in the library. The "School of Race Relationships" is attracting general attention and the law school, which is the only one for Negroes in Richmond, and which is being carried on without overburdening the budget, finds that the percentage of its graduates passing the bar examinations is as high as that enjoyed by any law school in the state. The new dormitory for women is filled to an overflowing capacity. In appearance, furnishings and apparatus it compares favorably with similar buildings in white schools for young women.

### The Inviting Opportunity at Contai, Bengal-Orissa

Contai is the center of a large, thickly populated area, reports Rev. Charles C. Roadarmel, who made observations and evangelistic contacts while engaged in language study.

He was impressed with the opportunity presented by the educational development there. Seven high schools, two girls' schools and one college offer special openings for the missionary. The students and educated people make a nucleus at hand for a splendid ministry of friendship through which a Christian missionary could lead to the center of all friendship, the Master Friend Himself. And all about lie the villages for a more extensive work. But the mission house has been standing vacant

much of the time, and the work looks like a failure to people after years of effort. Mr. Roadarmel is confident that foundations have been laid for a promising structure, but truly says that nothing is more useless than foundations upon which nothing is built. With the present staff permanent workers cannot be provided for Contai without withdrawing from somewhere else. "We are praying that the way may be opened for an additional family to be sent out for this work." That is one of the needs seen in the actualized budgets.

### Here Is a Picture of Heroic Work Without Equipment

Does Rock Springs, Wyoming, need a Christian Center? Read this letter from Ruth P. Hughes, the missionary on that cosmopolitan field, and you will be convinced that the heroism of frontier missions is not all past:

We feel so greatly the need for a building in which to hold classes and other meetings. Our very earnest prayer is that we may have a Christian Center here soon. I would like to be able to make you see one class which I hold in the Mexican settlement. It will present very clearly the great need of a building for classes. There are 26 Spanish, Italian, Finn and Mexican children who gather every Saturday morning for a Bible story class. A Catholic woman has offered the use of her home, for she is deeply interested in our work. The only room large enough is the basement kitchen with one small window. There are seven in the family, three of the children under four years of age. The mother is tubercular and has to spend a great part of her time in bed, so she is unable to keep the house as clean as she would like. There are five chairs in the room, three of which are box stools. One only has a back to it. This is "teacher's chair." The children have no place to sit down during this entire period. The floor is too cold and usually

too dirty for them to sit on. They stand beside or lean on the kitchen table, which frequently is none too clean. Usually there are two or three babies in the room, and one almost invariably cries throughout the entire period. Because the children are so very uncomfortable it is not easy to keep their attention. Many of the children understand very little English, but they love to be among those present and receive the story pictures.

After spending last winter teaching under such circumstances, I felt very discouraged regarding what the children had actually gained from the classes. This fall, however, when I started the story hour class again I showed the children the pictures illustrating the stories I had told last year, and found to my amazement that they remembered every story, and were able to tell them to me this fall. They also remembered many of the memory verses which had been told them, and I learned that they kept the post cards given them last year.

I felt that if they had actually remembered the stories under such circumstances, how much more would they be able to remember and absorb could the stories be told them in a room properly arranged for such classes, and where there was enough light and air for one to be really comfortable. We usually do not suffer from cold, but from a very much overheated, steamy room!

### A Spirit Doctor Preaches Christ

There was a man of quite strong personality in one of the villages. He hit on the plan of making the evil spirits support him. In order to do this he carved out nine figures which he said represented the "nats" or evil spirits in those parts. He then set up as a doctor who depended on these evil spirits to help him cure people, and in time got quite a reputation. People would call him, and depending on these images, he would make his diagnosis of what was the matter and then, with their help, profess to exorcise whatever it was that was troubling them and take his fee. Many people under this treatment get well, for they have the firm belief that they have been cured and the mental influence completes the cure.

Whether this man really believed in his own powers or not, I do not know; some know that they are only deceiving the people and some are self-deceived. Be that as it may, this man heard the gospel and was greatly impressed by it. He went home and sitting before his row of images he began to talk to them. He said, "I have heard of a God who has



FOREIGN CHILDREN, ROCK SPRINGS, WYO.



made all things and is the ruler of all; what can all of you do? He is a living God, but where is your power?" Then he went on, "I will try you and see whether you have any power or not," and getting up he knocked their heads off one after another, and then deriding them he took them all outside and made a bonfire of them. The villagers were greatly frightened. They feared that the evil spirits would take revenge on the village, so they drove this man out.

Now he is earnestly preaching Jesus as the real Saviour and is making quite a stir in his district.—A. H. Henderson, M. D., Taunggyi, Burma.

### Dwelling Places of Departed Spirits

Well, here we are, put up in an old ancestral hall, dirty, cluttered up, with long cob-webs hanging from the rafters and with dust everywhere. Three large cabinets, like wardrobes, house the ancestral tablets which are the dwelling places of the departed spirits; but as we do not believe in ghosts the nearness of so many potential ones disturbs us not at all! A part of the hall has been converted into a school, in fact most of the village primary schools of China are conducted in these ancestral temples. A Christian is the teacher of this particular one, and it is through his courtesy we have a place to spend the night, for there is no Christian chapel in this immediate vicinity. Besides the spirit-tablets and the school, other objects, strange and interesting to Western eyes, clutter up this "temple." There are the large wooden tubs into which the rice is threshed by beating it out on racks; there are several large Chinese "water-wheels" with their long troughs for raising the water up from ponds and ditches onto the rice-fields; here are the hand-operated mills for hulling the rice. In one corner the *sinse* or teacher has fenced off his own room with bamboo lattice-work over which he has pasted Los Angeles newspapers of the vintage of other years. In truth you'd never suspect this was an ancestral temple unless you had someone to inform you; it is a graphic illustration of the fact, oft repeated, that the Chinese are a materially-minded people.—K. G. Hobart, Kityang, South China.

### Results of House to House Visitation and Personal Evangelism

"The Lord has blessed the work I am trying to do at Wendell, Idaho," reports Rev. J. B. Wakem, colporteur-missionary

in Idaho. "The Baptist church was closed for seven years. Last summer, with the help of a few Baptists we organized with 19 members and 32 in the Sunday school. In three months the membership has grown to 50 and the Sunday school to 75. Last Sunday I baptized 5 more. Those gathered in were not affiliated with the other churches of the town. Personal evangelism and house to house visitations did the work. I wish more of our pastors would do this type of work."

### FROM HERE, THERE AND EVERYWHERE

Rev. Paul J. Braisted, formerly of the Telugu Mission, has been made director of Religious Education at Judson College. Mr. Braisted had a rich experience campaigning with Dr. E. Stanley Jones, as our readers may remember, and he will be a great addition to the spiritual forces of the College.

If a missionary wishes a large field he has it in Kengtung, Burma, for in the whole state, with approximately 100,000 Shans there are only about 75 Shan Christians. This is the opportunity faced by Dr. R. S. Buker, who oscillates from church service to clinic and from clinic to church.

In Pyinmana, Burma, our Mission conducts an institute annually for village people. Instruction is given in health, recreation, religion and vocations. The religious work is strongly emphasized, as many jungle preachers and Bible women attend.

The students at Bacone College for Indians in Oklahoma presented as a Christmas service the pageant, "White Gifts for the King." At the close of the program 27 Indian young men and women made a confession of the desire to follow Christ. The following day 11 were baptized.

### Recent News from the Colporteur Missionaries

Rev. J. A. Beuermann, Buffalo: Glad to report five conversions, among them a man who had been cruel to his family.

Rev. Edward L. Crane, Denver: Grass Creek has a Sunday school but has had no preaching for more than a year. Have opened it for mid-week preaching appointment.

Rev. C. W. Cutler, Portland, Ore.: Umatilla Association reorganized—met with us this month.

Rev. Arthur A. Glen, Cadillac, Mich.: Created a real interest in Bible reading around Roselawn territory; also the first baptisms in that territory—three. One Sunday school organized.

Rev. Fred Mathis, Spokane: One more Sunday school organized in a rural community.

Rev. Nieves Mendez, Los Angeles: Our Mexican people listen to our message from house to house; God blessed us richly this month with 17 won for Jesus besides two baptisms by Mr. Villanueva.

Rev. John McAllister, Wenatchee, Wash.: One more Sunday school organized in a rural community.

Rev. W. W. Steel, Sutton, W. Va.: Middle-aged man led to Christ in meeting in schoolhouse near Holly.

Rev. J. L. Whirry, McMinnville: Many Bibles and Scriptures sold and given away. Three found Christ. Weak places strengthened.

Rev. A. L. Wilson, Hereford, Ore.: We organized a Sunday school in our home village with 66 charter members. Our nearest church is 35 miles from this point.

Rev. Edward L. Crane, Denver: Twelve conversions and 8 decisions for life service. B. Y. P. U. organized at Manderson by B. Y. P. U. of Basin.

Rev. W. E. Houghton, Indianapolis: Spent two weeks with Bethel Church, which has been without a pastor for several years, but a few kept the Sunday school going. There were 29 conversions and 27 came into the church by baptism; church now planning to call a pastor for half-time service.

Rev. George H. Watt, E. Providence, R. I.: Fifteen have professed conversion in special meetings at Usquepaugh and West Kingston.

Rev. H. W. Vodra, Mill Valley, Calif.: Organized one Home Department Group. Brought two churches into closer cooperation with the denomination.

Rev. B. H. Thorlakson, Stanley, N. D.: Gathered for nine needy families over 200 pounds of clothing. Two conversions.

Rev. A. C. McChesney, San Francisco, Calif.: Completed and dedicated the First Baptist Church of Marin County, California. Baptized four; three others waiting.

Rev. John L. Losh, Phoenix, Ariz.: Thirty-five conversions; 26 additions to church; 16 baptisms.



## HELPING HAND

### Following the "Great Physician"— Our Medical Work in the Orient

One of our very newest missionaries to the Orient wrote shortly after her arrival: "There is one phase of Oriental life which one cannot long ignore—the suffering of the people. I must confess that in spite of all I had read and heard about the disease in the Orient, I was unprepared for such suffering as I saw in the outpatient department. It is heartbreaking to see the babies, covered with sores, crippled, blind, old looking; but the mothers are just as tragic. Then there are the old people, many of them almost expressionless as if their misery were too great and they had become passive."

When one thinks of the millions suffering in each country, one finds the numbers treated in our mission hospitals pathetically small—22,949 in-patients and 313,248 out-patients treated last year by the medical missionaries of the two foreign societies. And yet those missionaries find twenty-four hours a day entirely too few to do all the work at hand.

The Woman's Society supports four hospitals of its own; Ellen Mitchell Memorial Hospital in Moulmein, Burma; Hospital for Women and Children in Nellore, South India; Woman's Jubilee Hospital in Gauhati, Assam, and Scott Thresher Memorial Hospital in Swatow, South China. Together they treated 45,378 patients. In addition, the Woman's Society supports medical missionaries and medical work in hospitals and dispensaries in the following places: Suifu and Yachow, in West China, Ningpo and Shaohsing in East China, Kityang in South China, Capiz and Iloilo in the Philippines, Banza Manteke, Kimpese, Ntondo, Sona Bata and Vanga in Congo, Tura in Assam, Namkham in Burma, Hanumakonda, Ongole, Udayagiri, Ramapatnam in South India, and Midnapore in Bengal-Orissa. The society supports medical missionaries as teachers in two union medical schools, Vellore Medical College, South India and Margaret Williamson Hospital, Shanghai. In Burma there is a Rest Haven at Taunggyi to restore health to tired workers.

"Hospitals are the product of Christianity," said Dr. Mary Stone, the first Chinese woman to receive a degree from any European or American college. "It was the Lord Jesus who started three clinics along the shores of Galilee and started also the beautiful art of nursing. Heathenism has no hospitals."

Write to the Literature Bureau for the medical leaflets in the series, "Following the Great Physician."

### In Memoriam

In the passing of Mrs. Alice Young of Minneapolis on December 27th, at the age of 71 years, the cause of missions has suffered a distinct loss, and our Baptist state, district and national women's mission boards have lost an outstanding counselor and friend. Mrs. Young in her youth had one dominating desire, to be a foreign missionary. Obstacle after obstacle rose in her pathway making its realization impossible. Without bitterness but with characteris-

tic abandon she gave herself wherever she might serve. These places were legion. But to Baptists she is best known from the work growing out of the office of administrative vice-president of Northwest District, which she held for many years. This placed her on the National Boards of the W. A. B. H. M. S. and W. A. S. F. M. S., and there, as elsewhere, she was a tower of strength in her counsel, her sane judgment, her penetrating forward look. She was ever a friend to all in need. She humbled herself that He might be exalted. Many lessons for us to learn from this one consecrated life!—Mrs. W. H. Darling.

### Sing a Song of Hospitals

I wish you could hear the children in the ward sing. One little boy who is from a Christian village takes the song book and sings song after song. Last Sunday we had such a full day. Twins were born just about noon. In the afternoon Miss Stever went to Pandu and brought in a case with a retained placenta. We operated on her, and that evening we had another delivery in the hospital. More and more people are coming to see the hospital. One man brought a group of his women the other day. I was showing him around and he stopped and said, "Never in our lives have we seen such as this. Will you not show my women all around and explain to them all about it?" Of course we were glad to do it. One of the



CHILDREN VISITING THE CLINIC AT THE BIBLE TRAINING SCHOOL, OSAKA, JAPAN



things that the people marvel at most is that children will stay here without their parents. Of course some of them cry for a day or two, but most of them are very good, and get to like the hospital and the nurses and doctors. There is a little boy of ten in the hospital now. He weighed only 33 pounds when he came in. It was the worst tonsil case that I ever saw. We operated and got him where he could breathe and eat, something that was very difficult before. —Dorothy J. Kinney, Gauhati, Assam.

### A Hospital Ward as a Memorial

We have found the two new wards for women a real blessing. Each contains eight beds. We are also thankful for a suitable place in which to care for the many sick little ones who come to us. The children's ward is a pretty room with its row of eight white baby beds. Their new pillows and pillow slips with colored monograms were sent by loving friends in America. Above each bed is an attractive poster that tells in bright pictures the sweet Christmas story and other stories. Other kind friends in America have added this joy to the children's sick room. On their porch is a small rattan table and three little chairs to match. These were given by another friend and add to the happiness of those who are able to enjoy them. The ward itself is dedicated to the memory of three little ones whose graves on the silent hill stand as a memorial to the sacrifice of missionary parents who helped to lay the foundation for the spread of the gospel in this province. Above the door we read this memorial, "The Children's Ward, to the memory of George D. Lerrigo, Hugo D. Lerrigo, and Mary L. Robins." —Jennie C. Adams, Emmanuel Hospital, Capiz, Philippine Islands.

### A Hospital for Women in India

When I came in September I found the hospital practically abandoned. There were only three or four out-patients per day, and one in-patient. There has been 100 per cent. increase in the number of out-patients, and the increase in the number of in-patients has been much greater. The majority of the people are poor and very superstitious. They will take native medicine from all the village quacks and hakims before they seek relief in the hospital. Most of my in-patient cases have been those who have been given up by native quacks, thus complicating a disease which may have been a simple



PATIENTS WAITING OUTSIDE THE DISPENSARY AT SONA BATA, BELGIAN CONGO

one at the beginning. I have been frequently called to see women who, after child-birth attended by native midwives, are delirious with fever. These women are generally kept in the darkest part of the room where there is little or no air or light. Some houses have only one door (the outlet and inlet) and no windows, and generally the door is kept shut. A limp baby of skin and bone, bathed in oil, lies on a rag by the side of a pale anemic woman who, with parched lips and listless eyes, moves restlessly on a mat. The old women of the house will not hear of bringing these poor beings out of these dungeons, nor will they give them a drop of water to relieve their great thirst. —Dr. Arulanandama, Etta Waterbury Memorial Hospital, Udayagiri, South India.

### Fatalism vs. Medicine in Congo

Some of the cases that we have had during this epidemic have been pitiful! The babies especially filled our hearts with longing to be able to help the people more, and lift them up from their sin and helplessness. Some of the babies that have come in have been veritable skeletons, brought to this sad state through the ignorance and carelessness of the mothers. I would like to go out into the villages and enter the homes and teach them cleanliness and to try to make them realize their re-



SMALL PATIENTS AT GAUHATI, ASSAM

sponsibility towards their children. But that would be a big task. If I should go to the villages where we have teachers alone, it would mean over 240 villages. It would be to have trained natives go out and teach hygiene and sanitation. The teachers are supposed to do it and many of them do try, but the people say, "Why should we change? Our fathers were satisfied to live so, and as they lived and died so will we." They are very fatalistic in their outlook on life and have very little ambition to better themselves. We are glad for the little we can do and the progress we see. When they turn to the Lord there is always a change in their whole lives. —Alice O. Jorgenson, Vanga, Africa.

### A Day with a Nurse in India

How would you like to go on a trip with me to a village dispensary? We shall leave about seven a. m., so get up early enough. It is a nice, sunshiny day and we are so happy as we pile into the ambulance. Our ambulance looks more like a bus than anything else, but it has wide seats which allow us to put a patient on them very nicely, and we use the car mostly for medical work, so we call it an ambulance. Would you like to know who is with you? There is Elizabeth, a Bible woman; Dr. Gnanamma; Hanamma, our head dispensary nurse; Satyvedamma, a trained compounder; Shanthamma, student nurse; Samson, the motor driver, and myself. Yes, there is someone else, too, a Mohammedan woman who brought her sick baby here, and now we are going to take her and the baby back well. Please don't mind the boxes of supplies that are at your feet. You'll soon see why we keep them there.

About six miles out we stop and Samson toots his horn. Yes, here they come. Do you see them coming from that village over there? We sing hymns as they gather, then offer a prayer, and while we do the dispensing Elizabeth talks with them. It takes several to try to keep them in order. Everyone wants attention at once. Not so they can hurry home, however, for they all stay around until we go. It takes so long for them to tell their symptoms and they always have to repeat a question. Here's an example: "What's your name?" "What's my name, do you ask?" "Yes, what is your name?" I asked. "Oh, my name is Subamma." "What is your house name?" "You want to know what my

(Continued on page 190)





## TIDINGS

### Strength and Beauty are in His Sanctuary. Psalms 96:6

We can worship God anywhere, anytime, and we do. Yet it is easier to worship when our surroundings make God real to us and stimulate us to kneel before Him. People are drawn to God by characters whose God-like consistency in living shows in the beauty of face, word and deed. The inspiring beauty of distant views, choice pictures, music, and fine writing, and exquisite delicacy in anything suggests God to us.

Today, it is for the beauty of church architecture that we of the Baptist Missionary Training School are profoundly thankful. We are deeply stirred by the loyalty of the alumnae who are giving to the School as a birthday gift this fiftieth year, a remodelled chapel. By its beauty of form and color this churchly room will help us to worship truly. It will help to develop within us more of the beauty of Christ's character, and will bind alumnae and students closer to their alma mater and to their goal of bringing Christ into every home.—*Florence E. Carman*, Head of Bible Department, Baptist Missionary Training School.

### Baptist Building in Santa Ana, El Salvador

Moving day at Colegio Bautista! The oxcart made trip after trip; strong men carried heavy furniture on their backs, and helpful school girls loaded basins and baskets with kitchen utensils and foods and cheerfully bore them on their heads to the new abode. And why all this sudden breaking-up of house-keeping, when for eleven years the missionary teachers have lived and worked in the spacious halls of the Colegio, especially enjoying the freshness and scenery from the second-story windows? Orders and money have come from headquarters to repair this building,

which is indeed in sad need. The work of repairs has begun and within a month or two we hope to have a comparatively new edifice to house our mission grade school, but our home will have to be sought elsewhere.

The building project has only begun with this repair job. Plans are under way for the construction of a high school which will eventually include girls' and boys' boarding departments and missionary-teachers' home. The beautiful piece of property belonging to the mission is even now the scene of activities, for a Baptist clinic is all but completed, and a low-roofed, small cement building houses the native caretaker of the property, who is also one of the foremen on the job.

Plans are under way for the opening of our high school next year. Having interviewed the educational authorities in this republic regarding permission to do this, we find them very favorable. From our elementary school this year we have just graduated 11 promising young people, fine material for Christian service, especially if they enjoy the privilege of further training afforded by the high school.—*Ruth M. Carr*.

### Woman's Art Class at Weirton

My woman's art class has grown beyond bounds this fall. There are more than 30 in the one class; all of them are women we have been unable to interest in any other activity and it is certainly a cosmopolitan group—Serbian, Croatian, Italian, Finnish, French, Bel-

gian and Polish. Many of them have come to the Center for the first time; a number are married, some of them work in the tin mill, others are office girls, a couple are clerks, and some are school-teachers. It is a very interesting group; I am hoping to enroll them in some of the other activities just as soon as I feel it is wise to do so. We are so crowded in the room I do not know what to do. All of the classes together have painted over 100 pictures. Weirton is surely "glowing."—*Gertrude Miller, Weirton (W. Va.) Christian Center*.

### The Evolution of a Church in Puerto Rico

The Sunday school started in an unfinished house of a carpenter in the distant section of a Puerto Rican town may not promise great results in the beginning, with its small group in attendance. However, the shade of the small cabin where the Sunday school meets later is hardly big enough to shelter the larger group from the tropical sun. Then it was that the carpenter built the palm-sided "tabernacle" on the ground bought by Puerto Rican Christians. Here the larger group worshiped and studied until the "tabernacle" was taken away by the hurricane of two years ago. Today the neat little frame chapel of rough wood, the gift of an organ from friends in the North, and the benches furnished by Puerto Rican Endeavorers—all make a pleasant neighborhood place of knowledge and worship. Such homes as that of Dona Angela and her husband Guadalupe are the results—young people growing in the ideals of Christian living and Christian service.

The simplicity of evangelical worship makes it possible in a tropical land like Puerto Rico to meet in the open the



SUNDAY SCHOOL HELD IN THE STREET IN PUERTO RICO



MEMBERS OF THE CHOIR AT THE INDIAN MISSION, FALLON, NEVADA

year round; so that the shade of a tree, the "patio" of a house, or a spacious porch, serve often as the places of meeting. A few benches placed in "church order" under an electric light in a narrow street serve as a place for weekly preaching services. What an opportunity! Almost anywhere an audience can be gathered to hear the message.—*Martha Howell, Rio Piedras, Puerto Rico.*

#### Snapshots of the Indian Mission, Fallon, Nevada

From Miss Mary L. Teter come the following pen sketches of her mission field:

I love it here in this part of Nevada. From the Mission I can look in any direction and see the mountains. We have irrigated land around us which grows alfalfa, fruit and vegetables as well as shade trees. We can also see desert land of sand and sagebrush not far away.

Both Piute and Shoshone Indians live here on the reservation and some of them have a fairly good education. The older squaws nearly always wear a big tie apron, and a scarf or covering of some kind on their heads, otherwise they dress as we do. The younger ones dress just as we do. They raise many turkeys and live out of doors with them day and night to keep them from being stolen.

There are some lovely people here among the Indians. In one of our good families there are nine little girls, just stairsteps. The father and mother are proud of their children and they have a right to be. Five of them are going to the government school.

We have church services and Sunday school every Sunday morning and we have a young people's choir. These Indians love music. A man and one of the young married women are going to teach Sunday school classes for us. The women are anxious to come to sewing class. They sew quilt blocks for two

hours and then we have songs, prayer and Bible story with them. They get their sewing bags and quilt blocks and go out and sit on the ground, no matter if there are thousands of red ants crawling around. We also have classes with the children; some of them are very good at memory work. There is much work to be done and we are anxious to help them in any way we can.

#### Christian Americanization Notes

Up to November 15 of this past year 5,285 foreign homes were reached by volunteer teachers and callers from our Baptist churches, in addition to the homes reached regularly through children attending clubs and classes taught by volunteers. There were 2,905 regular volunteers, and a thousand occasional volunteers who helped with programs or parties, took foreign guests for auto rides and extended other courtesies to foreign people but did not carry on definite work week by week. Try to picture those five thousand friendly calls and see what a volume of diversified personality you will be touching in a Christian way.

The record of a month's work in the Atlantic District by Ruth G. Maguire shows 120 calls in foreign homes, 28 in

American, 15 conferences, 19 volunteers taken and 34 new ones, 45 new contacts, and 5 instruction classes, with 200 in one class. Pretty busy week. "Contacts" are individuals reached in the work.

Naomi Fletcher, who reports a "real wild west welcome from the folks in my beloved Northern California," has been busy with conferences and associations, and has found everywhere earnest calls for the extension of the Americanization service. The greatest need, she says, is for the missionary to be twins or triplets. California is Miss Fletcher's home heath.

#### Memorial Gift to Seattle from Yokohama

A huge stone lantern to be erected in a setting of Japanese cherry trees at Seward Park has been presented by the City of Yokohama to Seattle. The following account of the gift and the incident appeared in one of the Seattle daily papers:

The lantern, weighing eight and a half tons and standing twelve feet six inches high, was carved in Japan, a reproduction of that set up by Taiko Hideyoshi, celebrated Japanese hero, in his garden in the sixteenth century. It is intended especially to show Japan's appreciation for the courtesy Seattle showed a few months ago to the Japanese delegation to the London naval parley on its way East and for help given by the people of this section to Japan's earthquake sufferers.

Miss Esther McCullough, missionary at the Japanese Woman's Home in Seattle, writes: "Yokohama sent the lantern to Seattle in August. In appreciation for the lantern, Seattle sent Yokohama 1,000 rose bushes in December. The lantern will be placed amidst cherry trees in one of our Seattle parks, and our roses will bloom in a Yokohama park. 'Say it with flowers.'"



SUNDAY SCHOOL IN FRONT OF THE STRAW-SIDED "TABERNACLE" AT QUINTANA, NEAR RIO PIEDRAS, PUERTO RICO



## Around the Conference Table

### Early Morning Prayer

"If my people shall humble themselves and pray." 2 Chron. 7:14.

What a comprehensive invitation that is! Back of it are all the resources of God. It looks like a blank check, as it is, on a perfectly solvent bank. Make it a part of your morning devotions to fill in the blank space. Divine resources are sadly needed, for the end of the fiscal year approaches and there is much to be given if the goal of the denomination's financial needs is to be met. While praying for this desired consummation, do not forget to:

Pray for the leaders that they may have wisdom in presenting the situation to the people;

Pray for the pastors that they may sense the primary importance of the missionary enterprise;

Pray for the trustees of the churches that they may have vision to see beyond their local needs to the necessities of the wide world field;

Pray for the women that they may use their persuasive powers to keep the matter constantly before the churches;

Pray for the young people that they may see their opportunities to help by gifts;

Pray for Baptists everywhere that they rise above the immediate financial depressions and by faith and sacrifice make it possible to close the year on a note of triumph.

### The Easter Offering

Easter Sunday is the day when many people give their first public testimony to their faith in Christ. This year Easter Sunday will give to every Baptist woman an opportunity to confess her growing love for and her continued loyalty to Christ and His program of salvation for the world, by bringing to her church a special offering for the world-wide missionary work assumed by the denomination.

Women are serving on church committees which are endeavoring to reach every member with an Easter offering envelope and the leaflet prepared especially for this occasion. If your church has not yet secured the envelopes and leaflets from the State Convention office

and if no committee is caring for the careful distribution of both to every church member, the time is not too late *now* to begin. A talk with your pastor and church officers will bring cooperation and the State Convention office is ready to supply envelopes and leaflets sufficient for every church home and member. The Easter offering is sent by the church missionary treasurer to the State Convention office, and counts on the church missionary quota.

What a great spiritual experience will come to the denomination this year if every church can have at least one new confession of faith in Christ and can pay its missionary quota in full!

### Our Country

Listen, my friends, and you shall hear—Not of the night ride of Paul Revere, But of dangers born in these very hours Threatening homes and this land of ours: Disruptions within, lawlessness and strife,

Bringing disaster to our national life. Christian citizens—awake and arise! Hope for the problems alone in you lies. Work, for the enemy is subtle and keen, Contriving upheaval in things clearly seen.

The fate of our country lies in your hands;

God's blessings we crave for the fairest of lands.

Look around you! Be strong in His might!

God give you courage to work for the right.

—Louise W. Mount.

### The Response of Baptist Women to the Community and Every Member Canvass Plans

During the past weeks the plans for the successful carrying out of the Every Member Canvass in the churches of the Northern Baptist Convention have crystallized and at the present time much earnest work is being done in many churches in order that proper preparations may be made for the successful outcome of pledge week.

Much enthusiasm is manifested by the women in a number of states and smaller communities as they try to do

their part in making the effort a great success. One special task they have undertaken is the promotion of an intelligent interest among all Baptist women in the values and technique of the Community and Every Member Canvass. By assuming this special task, it is hoped that the women in many churches will become as conversant with and as interested in the Every Member Canvass as they now are in the actual service rendered by our missionaries on the various fields. If the women see in the plans projected a real possibility of a complete financing of the missionary work so dear to them, they will give not only their unqualified endorsement but they will give unstintingly of their time and effort to service on committees; in fact, to any task committed to them.

Special conferences lasting from three to five hours have been held in Illinois, Minnesota, Nebraska, Michigan, New York, Ohio, Pennsylvania and Indiana, at which time women leaders have studied in detail the steps proposed in the Every Member Canvass and its Community aspect. Following the conferences these leaders have endeavored to reach the women of the churches in their states with the same information.

From many sections of the Northern Baptist Convention women are writing of their willingness and eagerness to give themselves whole-heartedly to this task.

### A Far View with the College Counselor

A group of college girls, alert, frank, and altogether captivating, took time recently from an all too short vacation to spend some hours in the office of Missionary Headquarters to discuss various problems that confront College Counselors. They came in response to an invitation from the Student Committee who were anxious to have a look through the other end of the field glasses. And what a great view it was—so clear and fresh and beckoning! And how important and necessary and lovable the College Counselor looms through those glasses!

Problems? Yes, of course she has them. But what of that, if you have a song in your heart?

### Subscribe Now to "Missions"

Every woman's missionary society should have at least one subscription to *MISSIONS* for use in the programs of the society. *Subscribe now.* Write *MISSIONS*, 152 Madison Avenue, New York.



# The National Council of Northern Baptist Men

## Laymen and the Community Canvass

The Community Canvass presents opportunities for service that should appeal with particular force to the layman who wants to grow in usefulness to his church and to his denomination, if for no other reason than that it produces tangible results. The technique as worked out at Northern Baptist headquarters has been put to the test, and proved. The layman therefore knows when he gives himself to the project, whether as community chairman, leader of a sub-committee or just plain ranker, that his time will not be dissipated in experimental or untried effort.

No man of affairs can fail to be impressed by the thoroughness of preparation that has gone into the manuals, forms and charts for use before and during the canvass. None, used to practical organization methods, but must be keenly interested in studying the simplicity of the interlocking parts in a plan which cares for every detail, so that none is slighted and none is overstressed, and all are focused upon a definite goal.

The reaction of laymen who have arrived at the preliminary conferences in the true Missouri spirit, born of many a perfunctory and only partially successful church effort are interesting and enlightening.

Take, for instance, the case of Prof. Lemuel F. Smith, for 20 years professor of chemistry in Kalamazoo College. Prof. Smith was, by his own admission, frankly skeptical. He harbored an idea that denominational officials were mostly retired pastors who had got themselves desk jobs at which to snooze away their declining years. He was utterly unprepared for the clear cut, completely thought-out program which was presented at the first Michigan conference held in Lansing last month. Nor was he prepared for the mental alertness which characterized the discussion of the plan.

The day was a mountain-top experience for vision and insight into the technique of local church problems. Whatever prejudices against the proposition we brought to the conference gave way under the impact of lucid and forceful exposition and illumination. We all saw that here was the way for every church to meet the difficulties arising out of a new industrial order,

with sanity worthy of Christians. This plan will unlock resources in the small country church as well as in the metropolitan areas. Intelligent guidance, the stirring of zeal, the sense of a large fellowship in a worthy enterprise, will come from this Community Canvass to every church.

## Men's Council News Notes

**Montana.** A men's council was recently reported in the First Church, Great Falls, with Donald Hunter as general leader. Seven task leaders have been appointed and the men have launched a very aggressive program. This church is the only Baptist church in a city of 31,000 people, and the only one in the radius of 120 miles. Rev. Otto R. Loverude is the pastor.

**Wisconsin.** Reports indicate activity among the men in the churches at Wyocena, Sheboygan Falls, Sister Bay, Neenah, Green Bay, Oshkosh and Appleton. In some of these churches men's councils have been formed and in others they are in the process of being organized.

**Northern California.** The State Men's Council, under the direction of Chairman Geo. S. Chessum, met for a full day's session on January 11. The program of the day began with an informal breakfast at 8:30 and concluded with the group attending church service together in the evening. Much time was given to discussion and reports were received from the associational chairmen. "To discover our task and plan to perform it," "How to secure a larger participation of men in our association meetings," "Making our work effective in the local church," and "Plans and policies for the new year" were some of the questions discussed.

**Michigan.** Frank T. Downing, state chairman, with the assistance of Dr. Andem, is planning a series of conferences which Mr. A. F. Williams will attend during the latter part of January. The men of the First Church, Lansing, held an organization meeting on December 5, with Mr. Williams as the speaker.

**Colorado.** A series of conferences arranged by acting chairman Judge Freeman, during the month of November, were attended by Mr. W. G. Boyle. A men's council is reported in the First Church, Pueblo, with Dr. H. S. Rusk as general leader, and six task leaders

enlisted. This church, under the leadership of Rev. C. Arlin Heydon, pastor, has had a very efficient men's brotherhood for five years and this organization has now resolved itself into a men's council.

**Southern California.** The Baptist Men's Council of San Luis Obispo has projected the organization of a Downtown Men's Bible Class for that city which will be interdenominational in character. One of the busiest men in Southern California is chairman of men's work, W. R. Litzenberg. Among the churches where he has recently presented the men's program are the Trinity Church, Santa Monica, and the First Church, Compton.

**Iowa.** A new state council, Mr. F. R. Sage, chairman, Mr. C. J. Morrow, secretary, and Rev. A. J. Lee, vice-chairman, met with Mr. A. F. Williams at Ottumwa on November 30 and are now working on plans which call for contacts with men in at least twenty churches before the end of the year.

**New Jersey.** Mr. W. C. Coleman gave an address on the value of the men's program to more than fifty ministers of Northern New Jersey at a meeting held in Peddie Memorial Church, Newark, November 24.

**Indiana.** Mr. F. C. Rhodes, the efficient chairman of the state council, is very much on the job and has recently arranged a schedule for Mr. A. F. Williams which takes him to a number of centers in the state. Mr. Rhodes has outlined a program which seeks to give assistance to men's organizations already functioning and to encourage the men in churches where no organizations exist to undertake definite tasks.

**Ohio.** A report has just been received in the national office of the organization of a men's council in the Racine and Antiquity churches, both of which are served by pastor O. M. Lasley. Mr. O. E. Sayre is the general leader and task leaders for "Missions" and "Recruiting Men for Christ" have been enlisted. Mr. E. O. Uncapher, chairman of the Marion Associational Council, is now conferring with pastors regarding the selection of general leaders and task leaders in each church in the association. A meeting of these leaders was held in early February which was addressed by state chairman W. H. Alexander.



## FROM THE WORLD FIELDS



THERE ARE doubtless thousands of blind and deaf in the great province of Szechuan, West China, with its sixty or seventy millions of inhabitants. The School for the Blind at Chengtu is the only attempt to meet this great problem. Missionary H. J. Openshaw is responsible for the opening of this school and here a few of these unfortunate little ones are being aided to self-support through training in the manual arts departments. Just recently a department for the deaf and dumb was opened, and the first class of seven was enrolled.

☆☆☆

ATMAKUR, SOUTH INDIA, is to be reopened as a separate station. It was first opened in 1893 but later the territory was divided among three nearby stations. This has not proved entirely satisfactory, however. Rev. I. S. Hankins, first missionary of the Foreign Society to Atmakur, after a pastorate of nearly twenty-five years in America, returned to India two years ago and has been working on his old field. The Reference Committee of the South India Mission, believing that the growth of the work justifies the reopening of the station, has so recommended.

☆☆☆

RURAL GOSPEL schools have been opened in Japan during the last two years. These schools are made up of a group of selected young men who have given evidence of powers of leadership in their community. The curriculum includes both Bible study and lectures on agricultural problems and other phases of rural work. The number in attendance is limited to about 25 and a close fellowship results. Many who have not made public profession of their faith in Christ before coming to these schools are led into the Christian life as a direct result of their experiences there. It is believed that effective work will be done through such rural gospel schools.

☆☆☆

THE WEST CHINA Council on Health Education, Chengtu, West China, has recently issued several helpful health tracts. One states: "Hu Shih says that there are five devils in China today



THE POW BROTHERS OF TAVOY, BURMA.  
BOTH ARE BOY SCOUTS

which are the cause of all her troubles. He quotes them as being poverty, famine, civil war, ignorance and disease. We are most interested in the latter two. Our task is to assist China in the eradication of ignorance and disease and then we can indirectly assist her in the eradication of the other three. We aim for the betterment of the health of the people. Healthy bodies are a basis for sound work."

☆☆☆

THE NEW HARPER Memorial Hospital, Namkham, Burma, is rapidly being completed. Dr. G. S. Seagrave reports the "business is simply humming up there, with 17 nurses on the staff and in training." Three of the graduate nurses are in fine hospital positions and the demand for more far exceeds the supply. Several others are doing excellent work in dispensaries where there is no other medical service available. All rejoice that Dr. Seagrave has a real hospital and more adequate equipment.

THE REPORT of the Burma Baptist Missionary Conference, as it appears in the *Rangoon Gazette*, includes the record of some of the Christian literature printed during the past year: The Mission Press has reprinted the Judson translation of the Bible, half of the edition being on India paper; a church history by Miss Stockwell in Burmese; Commentary on the Revelation by Dr. Cochrane, Commentary on the Catholic Epistles by Dr. Tilbe, Paul's Hymn of Love by the same author, and all in Burmese. The Press assists in the distribution of Christian literature in assuming the support of colporters.

☆☆☆

THE TENTH ANNUAL Workers' Institute at Pyinmana, Burma, is reported to have been the most successful. A novel feature was the enrollment of 41 women. Ten races and three denominations were represented. Missionary B. C. Case reports: "Sunday night the agricultural students gave a pageant. Each morning two motor car loads of preachers and Bible-women drove out to some bazaar. The Institute gave special emphasis to methods of Christian work."

☆☆☆

MISSIONARY W. S. DUNN of Balasore, Orissa, India, writes of a trip to Bhadrak, where there is no mission house: "At Bhadrak station there are several Christians and a small church, organized with a membership of 17. They meet in the home of one of the members for church services. The pastor of the church lives at the mission compound, three miles away. We are somewhat handicapped by this arrangement, but a good work is being done at this railroad station."

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"FROM THIS TIME on soldiers are not allowed to occupy any hospital. They are forbidden to do any damage whatsoever to the equipment, instruments or medicine. This order includes all mission hospitals. All officers of all our armies are ordered to make this mandate plain to all of our soldiers. If this mandate should at any time be dis-

obeyed the officers will be held responsible and will be punished accordingly." Such is the mandate issued by Cu and Mao, the most powerful Red generals in all China. Dr. C. E. Bous-

field, now at Shanghai, writes of a visit from Dr. Chiu of the Tremont Temple Hospital, Sun Wu, and of the latter's report of the conditions in that city. Despite the mandate some damage has

been done to hospital property. The city is quiet at the present time but Reds and bandits hold all the roads. There is no trade and the demoralization of society is appalling.

## The Spanish-American Seminary in Los Angeles

BY GEORGE L. WHITE

One of the most promising missionary projects in America is the new Spanish-American Baptist Seminary in Los Angeles. This school was started nine years ago in temporary quarters under the auspices of our Home Mission Society, to train young men and women for the ministry and for other Christian service. Students who have completed their courses and gone out as pastors or missionaries, here and in other lands, have accomplished most gratifying results. We often marvel that those who have had comparatively little education before the two or three years spent in this Seminary can have such great influence with their people. But they are real Christians and possess the finest qualities of mind and heart, and a genuine spirit of friendliness.

Recently a prominent business man of Los Angeles agreed to give \$40,000 toward permanent endowment of the Seminary provided other friends would contribute a sufficient amount to purchase a desirable site and erect suitable buildings. That was an appealing challenge. The necessary funds, about \$65,000, were contributed, making over \$100,000 in all. Beautiful buildings of Spanish type were erected during the past summer and dedicated October 19.

It may surprise some to learn that there are now in the city of Los Angeles alone ten well organized Mexican Baptist churches besides several missions. Throughout the Southwest and the Middle West these churches are increasing in number and strength. The Mexican pastor at Scotts Bluff, Nebraska, told me recently that he has the finest church building of any denomination in his city, and that there are approximately 5,000 Mexicans in that section. These people respond more readily to our Baptist message and method than any other foreign-speaking people in the country. When converted they become consecrated Christians and are zealous in carrying the good news of

their new-found experiences to relatives and friends both here and in their homeland. There are said to be nearly three

million Mexicans in the United States. What an opportunity for doing good!

Native Mexicans are capable of remarkable and rapid development. While our Anglo-Saxon ancestors were barbarous tribes, remarkable civilizations followed one another in Mexico and Central America. They had great cities, industries, governments, schools, and a literature capable of fine distinctions. They had great architects, sculptors, mathematicians and astronomers. Their astronomers worked out and used a more accurate calendar than we are using today, as evidenced by the huge Calendar Stone in Mexico City. Their mosaics are said to be among the finest the world has produced. Their engineers developed wonderful irrigation systems. They were great agriculturists. Their "Luther Burbanks" gave to the world fruits, grains and vegetables such as corn, potatoes, tomatoes and many others, some of which were used later by most of the Indian tribes across the American continent. It is said that four-sevenths of the crops raised in the United States last year were given to us by the ancestors of our Mexican friends. That is but a part of the heritage from them which we enjoy and which few of us appreciate.

Though a large part of the Mexican people have been kept in peonage, ignorance and superstition for four hundred years, they still possess inherent nobility of character which soon becomes evident.

Considering the eighty million Spanish-speaking people residing to the south of us, and nearly three million here, we begin to realize how far-reaching may be the influence of our new Spanish-American Seminary. There are now, upon entering our new equipment, about twenty students in residence. In addition, nearly sixty who live in Cuba, Puerto Rico, El Salvador, Panama, South America and the United States, are taking courses by correspondence.



THE PICTURESQUE ENVIRONMENT AND NEW EQUIPMENT OF THE SPANISH-AMERICAN SEMINARY IN LOS ANGELES



## Department of Missionary Education

### School of Missions at Lowell

Classes in World Fellowship were held in the First United Baptist Church of Lowell, Massachusetts, for six successive Friday nights from October 31st to December 5th. Supper was served in the vestry of the church at six o'clock for 35c. Classes began at 6.45 and continued until 7.30, at which time the regular midweek prayer service of the church was held. The class for men was taught by the pastor, Dr. Ambrose M. Bailey, who used *The Waiting Isles* by Dr. Charles S. Detweiler as his study book. Miss Fannie Sheppard, who had just returned from a world tour of mission stations, taught the women's group, using as her main subject "Around the World with Northern Baptists," and sub-topics such as: "The Land of the Taj Mahal," "It Happened in Assam," "Here and There in Pagoda Land," "Uncle Sam's Pearls," "Chop Stick Land," and "The Flowery Kingdom." The young people's subject was "From Ocean to Ocean and Overseas," the material being taken from the illustrated surveys of the Home and Foreign Mission enterprises of Northern Baptists. Miss M. Parker, a missionary to Nicaragua, taught the young people's class. The average attendance at the school was 99.6. On the last evening an offering was taken to defray printing expenses. A prize of \$5, given by the pastor and his wife, was won by the Sunday school class in the senior department which had the highest average attendance during the entire six weeks. This was the largest and most successful School of Missions ever held in this church.

### First Church, Denver

The First Baptist Church in Denver, Colorado, Rev. Edwin B. Pratt, acting pastor, held its annual Church School of Missions in January and February. Seven classes were conducted, all centering upon the topic "India." Special music, unique features, and popular courses made each of the six evenings well worth while. There were classes for the following groups: Primary, Juniors, Intermediates, Young People

under 18, Young People over 18, Business Women, and Adults (men and women). The general chairman was George F. Hudson; dean, Mrs. J. W. Vesey. The School of Missions was held on six Sunday evenings with the following program: 5:00 to 5:30 lunch; 5:30 to 5:45, devotionals and special music; 5:45 to 6:45; classes 6:34 to 7:10, dramatizations; 7:30, service.



## ROYAL AMBASSADORS

### Boy Scouts Attend R. A. Conference

The Scout Troop at the First Church of Pueblo, Colorado, Rev. C. A. Heydon, pastor, was present in a body at a conference conducted by Field Secretary Carr, on January 9th. The leaders were unanimous in deciding to add the Missionary Hero Programs of the Royal Ambassadors to their Scouting work once a month.

### New England Summer Camp Rallies

At Worcester, in spite of a blizzard, a successful rally in support of the Ocean Park Royal Ambassador Camp was held at the South Baptist Church on December 27th. The rally was in charge of Rev. Charles J. Burton, the pastor. Rev. L. B. Van Leeuwen, New England representative of Royal Ambassadors, and Rev. Floyd L. Carr, Dean of Ocean Park Camp, were present. On the following Monday, December 29th, the Mid-Year camp rally was held in Boston. During the afternoon at the Boston Y. M. C. A., under the leadership of George S. Minor, a varied program of athletics, track sports, and swimming was greatly enjoyed by the boys. Supper was served at Dudley Street Church through the courtesy of the pastor, Dr. Brooks, with 200 boys and men present. The camp director, J. M. Prior, presided. Douglas Pierce of Saxton's River, Ver-

### Conferences in Colorado and Wyoming

Six Missionary Education Conferences were held in Colorado and Wyoming with a total attendance of 570 persons—a record in the work of our Field Secretary. Outstanding leaders were present at many of the appointments, and Colorado and Wyoming are fully awake to the value of Missionary Education in the program of the church. Conferences were held at Greeley, Fort Collins, Denver, and Grand Junction, Colorado, and Cheyenne, Wyoming. Rev. W. L. Ripley, Miss Thelma McMaster, and F. L. Carr made up the team.

mont, the popular song director, led the singing. Mr. Van Leeuwen outlined the plans for the 1931 camp. Secretary Carr called the names of several new teachers who are to assist during the 1931 camp. The climax of the evening was the showing, by Robert Friend, of the moving pictures of the 1930 camp entitled, "The Mystery of the Magic Scroll." The picture was photographed under the direction of Coe Hayne, of the Home Mission Society.

### Enrolment Blanks for the Ocean Park Camp

(From the Monthly Bulletin issued by L. G. Van Leeuwen)

Yes, sir, they are here. So many have already written and asked for them that I was afraid there would be a riot if I did not get them out soon. And here they are. Now, let's get busy. First come, first served. Watch out, though, and mark your blank properly. You see there are to be two camp periods: one from July 6 to 18 and the other from July 20 to August 1. You can enroll for either of the two periods, or for both periods. If you enroll for one period, be sure and mark the period selected with a cross in the square before that particular period, and send your enrolment fee of \$1.00 with the enrolment card to L. G. Van Leeuwen, 9 Vesey Road, Randolph, Mass. If you enroll for the two periods (and fortunate will the boys be who can do that)

mark the two squares with a cross each, and send your \$2.00 to me for your enrolment fee. If you enroll for one period bring \$25 to camp with you next summer, but if you enroll for the two periods bring \$50 to camp. If you come to the Boston or Worcester Rally, bring your enrolment fees with you and make sure that you will be with us next summer.

### An Active Chapter

Chapter No. 430 of the Forest Hill Baptist Church, Berkeley, California, composed of sixteen regulars from the Boy Scouts, and two Sunday school classes, report interesting activities. Among other things which they are doing are listed the following: 1, They have formed two basketball teams; 2, Sunday school classes jumped 200 per cent. in attendance; 3, all are reading *MISSIONS*. The Chief Counselor, Willis J. Loar, promises to send us a picture of this group. Good luck to you, No. 430!

### The Author of the Tiger Story

Rev. Raymond H. Ewing who wrote the *Tiger Story* on pages 156-157, is the Director of Religious Education and Missionary Education for the State of Wisconsin. Mr. Ewing has had the advantage of splendid missionary service abroad, having spent a term of three years in South China where he taught English and later a full term in Assam among the people of the Garo Hills. He is especially interested in the Royal Ambassador program.

### Suggestions for Weekly Meetings

The following schedule is suggested by Rev. L. G. Van Leeuwen, for the four meetings of Royal Ambassador chapters each month: first meeting, preparation for degree initiations; second, hero program; third, stereopticon pictures or a dramatization based on the hero presented the preceding week; fourth, Scout materials and a social.

Special directions later. Good luck to you on the last lap of the race!

*Faithfully Yours,  
Alvin J. Nokes*

### Greetings from Miss Phelps

Dear Guild Girls:

Our birthday year is swiftly drawing to a close and the time left to celebrate it is short. For those Guilds that have their annual Rallies in the spring, let me repeat some toast suggestions on Light brought to me from the Northwest District in their "Northwest Breeze."

From the House Party at Mound, Minnesota, comes this suggestion:

L—Light, Lips and Leadership

I—Ideals, Impetus and Intellect

G—Gospel, Gold and Gracious Girlhood

H—Hearts, Health and Happiness

T—Time, Talents and Tenacity

At the Camp Judson, South Dakota, House Party the five letters were made to spell still different meanings:

L ove

I nterest

G ifts

H im

T rust

Recently I have been visiting Guilds in and around New York City. We have had meetings at the First Baptist Church in Mt. Vernon, Madison Avenue Church in New York City, and Central Park Church, also in New York City. This has meant for me meeting again friends made at the Keuka and Round Lake House Parties as well as many new acquaintances.

Have you all gotten the Book of Remembrance for 1931 and are you using it daily as well as at your meetings?

*Evelyn Brooks Phelps*

### Vespers at Spokane, Washington

Mrs. Wightman, district secretary, sends a most enthusiastic account of the service in the First Church. The church has a beautiful auditorium, Romanesque architecture, old ivory walls and pastel frescoes. Beautiful tall candelabra, each holding seven candles, added charm and the whole atmosphere was full of worship. Soft organ music, sweet voices of Guild girls in such songs as "Follow the Gleam," "The Guild Girl's Way," the impressive consecration candle-light service, light-

## WORLD WIDE GUILD

"Isn't it strange that princes and kings,  
And clowns that caper in sawdust rings,  
And common folk like you and me,  
Are builders for eternity?"

Each is given a bag of tools,  
A shapeless mass and a book of rules;  
And each must fashion ere life be flown  
A stumbling-block or a stepping-stone."

What success have you had with your Guild tools this past year? Have you personally and have you as Guild Chapters fashioned another stepping stone? March is upon us! Only two months more to make all those goals set for our Fifteenth Birthday year. I am particularly urging that every chapter, association, state and district meet its special birthday gift in full. This is our special birthday present to our beloved denomination. We must not fail, so check up, you who are responsible, and bend every effort toward meeting your share.

Why should we too not observe the Lenten season in a real sacrificial spirit? Can we not deprive ourselves of some pleasure, treat, clothes, and really and truly give the price of that something to our Master through this Special Gift?

Vesper Services were unusually beautiful this year, and reports from Omaha,



W. W. G. AT GRACE CHURCH,  
WASHINGTON, D. C.

Nebraska, and Williamsport, Pennsylvania, were similar to others given and just as full of enthusiasm.

Now for our Fifth Annual Guild Day at Kansas City, June 2nd. Put the date in red letters and begin to plan to send delegates. This word applies especially to the Middle West because of greater access. Details will be given in April and May *MISSIONS*, but we shall have an all-day conference on Guild activities with a glorious joint banquet with the Children's World Crusade. Do not send any White Cross exhibit this year. Awards will be given for Posters, Year Books, and Chapter Program Books.

ing of candles held by each girl, after which the Covenant was repeated and a rarely impressive talk by Mrs. Cedarburg brought to a close a never-to-be-forgotten service of worship and rededication. Several of the women who were special guests said that it was the most beautiful and impressive service they had ever seen. The Coeur d'Alene girls had driven forty miles and they, as well as all others, appreciated the cocoa, sandwiches and cakes daintily served by the First Church girls.

#### New Hartford, N. Y.

The Lincoln Chapter of the World Wide Guild in New Hartford, New York, was organized February 14, 1928 with a membership of six. Our Chapter now numbers 20 and we have an average attendance of 18. We have a supper meeting once a month. After the devotional and business session, the girls sew blocks or make scrap-books, while some one reads or tells a missionary story. Occasionally we give a play or pageant and have held several candle-lighting services. At Christmas time we sing carols and send Christmas cards to the shut-ins and sick. We have sent missionary boxes to Miss Rider of Puerto Rico, and to the Community House in Brooklyn, money to Miss Wilcox for her Girls School in Hemeji, Japan, as well as donations of groceries and canned goods to local institutions. Each month we try to send a sunshine box or flowers to some one who is ill or in need.

In October the Guild had a Mothers' and Daughters' Banquet and we invited two of our oldest members of the church as honor guests with our mothers. We are proud to be numbered among the 12,000 W. W. G. Chapters and hope to

be able to contribute something of real service to the missionary program of our denomination.

#### Report of Vesper Service, Philadelphia Association

The World Wide Guild Vesper Service for Philadelphia Association was held in the First Church. We combined "Light" and "Christmas" as the subject of our service. We sang some Christmas hymns, and a beautiful Christmas story called "The Three Christmas Kings" told by Miss Margaret Kerr held us all spellbound. Just before the Candle Light consecration pageant, Miss Edna Devlin sang "Arise, Let Your Light Shine." The pageant was presented by seven Guild girls representing three Guilds. It was most impressive, given as it was in the candle-light by the girls in their flowing robes. At the close all present were given an opportunity to show their desire to have a part in the rainbow of God's promise of salvation to all people. All the girls responded, while "Take My Life And Let It Be" was being sung. It was a very lovely service and we realized how closely "Light" and "Christmas" are linked together.

#### Northern California's First

Our first Guild House Party has now passed into history. The Lord richly blessed our efforts and we feel that it was an unquestionable success. It is true that there were not so very many girls present, but this was partly due to the fact that it started to rain on Saturday morning. We had a total attendance of 44. Although it rained a few moments in the morning, it was just sufficient to settle the dust, and we had gorgeous weather for the entire time

down there. Our faculty consisted of Naomi Fletcher, Mrs. Beulah Berry, Mrs. E. M. Bratcher, Mrs. George Jackson, and Mrs. Burrell Cummings. We had inspirational and missionary talks, Guild Methods, a banquet, a bonfire, and Sunrise service. We are looking forward and are already beginning to think about our House Party for next year. We hope this is the beginning of a permanent annual affair, and shall try to double our attendance at least for next year.

#### Asbury Park on the Map

The World Wide Guild Chapter in Asbury Park, New Jersey, is always on the job when it comes to good attendance at all state and county rallies and we always have a goodly number out at each of our monthly meetings too. We are much enthused with the work and are out to win the second year picture in the Reading Contest. Last year we won the first picture with every girl one hundred per cent. We surely were happy to have received it, for we all worked hard. We hung it up in the Sunday school room so that all can see the result of our efforts.

#### Kansas Has Two State Rallies

Kansas had two splendid rallies with 176 registered at Wichita and 114 at Iola, and at least 25 more in each place for the banquet. Miss Helen Schmitz of Kansas City was our charming home missionary and she seemed to enjoy the girls, too. Miss Enid Johnson made China live in our imaginations. She has been touring the state since the rallies with Dr. Crawford, our state director, and in Topeka last Wednesday the Guild girls had a tea for her, and she certainly gave us an insight as to the



WORLD WIDE GUILD BIRTHDAY BANQUET HELD AT ONTARIO, CALIFORNIA





NORTHERN CALIFORNIA HOUSE PARTY LEADERS

customs of the Chinese people. She set us to thinking about a lot of things. Mr. Fieldbrave spoke in the evening and he brought one of the finest messages I have ever heard. He is from California where he works among the Indian students who come to America to complete their education. The infantile paralysis ban was still on in Wellington, Winfield and Arkansas City, three places from which we expected our largest delegations. The Garden City girls came 210 miles and had sixteen girls.

I think "The Country Cousin" is the finest Guild play that has been written for a long time and the Wichita girls presented it beautifully. We had an International Candle Lighting Service at both rallies. The idea was suggested by Mrs. Shanks, pastor's wife at the South Lawrence Church, Wichita. The president of the Bacone Guild attended our Iola rally. She is a dear girl but doesn't look much like an Indian. She is from the Creek tribe and her name is Elizabeth Bohrer. This is her last year at Bacone. She was a very pretty girl. We had the president of the Mexican Chapter at Wichita at that rally. She, too, had a toast at our banquet. Thus ended two rallies full of enthusiasm and inspiration.

### Vespers at Kansas City

This program prepared by Mildred Nichols is so dignified and worshipful and so suitable for any Vesper or evening service that we are giving it to you to have and to hold for future occasions.

*Violin Prelude*—"Goin' Home."

*Processional*—"Hymn of the Light."

*Call to Worship*—Leader.

"Let us who have known the comradeship of a common purpose and common tasks accomplished, assemble here in the stillness of this communion for the renewal of the spirit, that we may be the more resolute in the face of the larger undertakings that lie before us. As we set our minds to

keep pace with the future, shall we place in our midst light, that symbol of those who have ever led the way to new values of thought and action."

*Hymn*—"Day is Dying in the West."

*Hymn*—"Fairest Lord Jesus."

*Scripture*—John 3:16-21, 8:12, Matthew 5, 14-16.

*Solo*—"I Heard the Voice of Jesus Say."

*Prayer of Thanksgiving for Light* (In unison).

In thanksgiving for the light which lighteth every man that cometh into the world, we turn our thought to Thee from Whom cometh every good and perfect gift, in whose presence is no darkness at all, neither shadow of turning.

#### LITANY OF LIGHT

*Leader*: Thou who has clothed Thyself with the vestments of light,

*Group*: Lift up our hands that we may lay hold on the hem of thy garment.

*Leader*: Thou whose glory is sung by the morning stars of light,

*Group*: Lift up our voice that we may show forth thy praise.

*Leader*: Thou whose truths have been a lamp to the feet of those who have sought to understand thy purposes,

*Group*: Lift up our understandings

that we may apprehend thy thoughts and comprehend the reaches of thy love.

*Leader*: Thou who didst reveal thy saving health to all people by a light that was set in darkness,

*Group*: Lift up our eyes that we may see thine unfolding salvation for the world.

*Leader*: Thou whose love to the world was expressed in the radiance of a human life,

*Group*: Lift up our hearts to behold the beauty of daily living.

*Leader*: Thou who didst disentangle light from the darkness, who didst place in the heavens the sun and moon and stars, to guide the earthly traveler,

*Group*: Lift up our lives that we may be worthy to enter the household of the sons and daughters of light, that our lives may illumine the search for those who are seeking the way.

*Prayer Hymn*—"Open My Eyes, That I May See."

*Meditation*:—"The Light of the World," Mrs. A. Ray Petty.

*Hymn*—"Take My Life and Let it Be."

*Covenant of the World Wide Guild* (In unison).

*Solo*—"Our Guild Prayer."

*Candle Lighting*—Violin playing "The Rosary." All formed circle around room.

*Follow the Gleam.*

*Benediction*:

Light of Love, oh may thy fire

Purify our soul's desire,

And unite us, heart and mind

In the service of mankind.

### Nellore Guilders

*Dear Miss Noble*:

Your World Wide Girls of the Emilie Coles' Memorial School are going good and strong this year. Last week we went to three countries in one afternoon, each of the three older Chapters choosing a different country. The senior chapters all meet on the third Thursday



GROUNDS AT MISSION SPRINGS, WHERE THE NORTHERN CALIFORNIA WORLD WIDE GUILD HOUSE PARTY WAS HELD

evening of the month and the junior chapter on the fourth Thursday evening. You should hear them give their yells. They are not as speedy in getting the English words out, and insist that it must be in English, so it does not sound quite like home to me, but they do enjoy it so much. We use a W. W. G. Bible, which Miss Tencate sent to us, and of course that is in English. I read a portion in English and then they take their Telugu Bibles and follow as best they can. It links us up with folks at home more.

We have just been having a series of splendid meetings with Mr. Josiah Ramanjulu, who studied in America and has come back with the same zeal for soul-winning that he had when he left us, only it is greater. He came to us for a week and then Mr. Fox, who has been in the country for fourteen years and speaks good Telugu, brought a wonder-

ful message which we believe God gave him for us. Over 50 of my girls, all Guilders and Crusaders, have given their hearts to Jesus and are in the Inquirers' Class which I hold each year. Mr. Josiah is helping me with it this year. The spirit of the school is so good and we trust we may carry on the splendid work which has been begun. It is wonderful to note the change in the girls and the teachers, too, since they have come to this school.

I have so much to tell you, but time is so full that I guess I will have to wait until there are two of us on the job, and if that is too late I shall bring all the news home and tell you there. We are proud of our Nellore Guilders and especially our own girls, about a hundred all told. Won't it be fun to talk things over with you next year?—With love, I am, your co-worker, *Fannie J. Holman.*



### We'll Rally Once Again, Singing the Christian Song of Friendship

April 25 is our National Rally Day and again we shall have a gala day, one long to be remembered because of the inspiration, the fun, the satisfaction in the record of the year, and the suggestions for the future. The program of the Rally should include all these elements.

Probably in every community there are some churches which have never sent any children to our Rallies. It may be because those churches have no

C. W. C. organizations, but every effort should be made to have all children present, whether C. W. C. members or not, for this is a children's missionary rally and all children are naturally missionary-minded.

The first step, of course, is for the C. W. C. Association Secretary, or if there is none some interested leader, to call a meeting of the children's workers in all the churches and plan the place and program of the rally, and assign to each church some part on the program. Keep in mind that this is a children's meeting and it must be varied and no

long "numbers," the children and not adults performing. Publicity is an important preparation for success. Posters, calendar notices, newspaper announcements, and fliers all help and are doubly valuable if they contain the names of those taking part. In large cities try to arrange for the children of the missions to be brought.

Last year we suggested an all-day rally with games in the morning, box lunch and program in the afternoon. Some enthusiastic and some disparaging reports came to me on this plan, so it would seem wise for each community to decide on the question of time for itself. If the afternoon only is used, it is hoped that some refreshments, either ice cream cones or lemonade and cookies, will be served to give the party atmosphere to it.

The C. W. C. Motor on the King's Highway can play an important part this year, for all C. W. C. members and many Sunday school children have been thrilled over this project. Use some of the highway signs as topics. For instance, *Stop and Go*, two boys, each with one of these placards. "*Stop*" says "Stop being selfish, being unfair to boys and girls of other races—reading trashy books—spending most of your money on candy." "*Go*" says "Go ye into all the world and preach the gospel to every creature." Go to the sick with a missionary doctor; to the children with teachers and schools; to all kinds of people with the Bible and Sunday schools; to the hungry with food. "*Steep Hill*," have a rough drawing of a hill with three autos at the bottom. As the reports on Honor Points, Reading and Gifts are made move the autos up the hill. If you have set any goal for the year and have reached it, be sure to have those autos reach the top. If no goals were set and you feel that the children have done well, have the autos reach the top. "*Kodak as you go*." Have different children give word pictures of our missionary work or other children. Some of the stories about the pictures that are given on our C. W. C. pages in November, 1930, MISSIONS will be fine for this.

Another feature of the program may be a play. The one in this issue entitled "My Book Friends Speak" will be very good, or "Shining for Jesus," price 10c, or "Tara Finds the Door to Happiness," 25c.

One girl or boy can give the latest news about our Special Interest Missionaries. Miss Roberts is studying in Co-



A CLASS OF BOYS IN A JAPANESE VILLAGE SCHOOL

lumbia University; Miss Tingley is resting in Providence, Rhode Island; Miss Vickland is in Clifton Springs Sanitarium; Miss Huber spent a few weeks in Europe for her vacation and is now back in Puerto Rico; Miss Allport has been having some splendid meetings with her C. W. C. in Cuba; Mr. Raymond Buker has had to move from Mong Mong, Burma, because his wife is very ill. Their present address is Kengtung, Southern Shan States, Burma.

Have a Crusader preside at the Rally and have as many children as possible help. After your Rally is over *please* send a report of it to your State Secretary, telling her how many attended and something about it. If you do not know her address, send the report to me. Also ask one of your children to write me about the Rally.

*Mary L. Noble.*

#### A Message from Miss Phelps

Dear Crusaders and Heralds:

Last month we celebrated the birthdays of our great Americans, George Washington and Abraham Lincoln. We, here in the United States, are very proud of them and like to read of their lives and deeds. But have you ever stopped to think that the children in other countries also love the great men in their native histories? I have just been reading the legend that is told in Cuba about the designing of the Cuban flag. Remember this story the next time you think of George Washington and Betsy Ross, and then search to learn about the flags that are dear to the other Crusaders and Heralds around the world.

From *West Indies Play Hours*, published by the Board of National Missions of the Presbyterian Church, we have the following story:

#### THE LEGEND OF THE CUBAN FLAG

A brave soldier and one of Cuba's greatest friends, General Narciso Lopez, designed Cuba's beautiful flag. Story tellers say this is the way it happened. One day while he was living in the United States, where he stayed for a time, he took a long walk through the woods. He sat down to rest by a brook and soon fell asleep to dream of Cuba, the island he loved so. In his dream he saw coming up out of the crystal waters of the brook a beautiful fairy with flowing robes and a silver star caught in her jet-black curls. "Surely this must be the Goddess of Liberty," thought he.



ZENRIN KINDERGARTEN CHILDREN, KOBE, JAPAN, WITH DOLL SENT BY JEWELS OF IMMANUEL CHURCH, LONG BEACH, CALIFORNIA

The fairy came near to him and asked why he was so sad and downcast. He replied, "I want Cuba to be free, but we have no flag to carry us to victory."

"I shall help you," she said. "Let us make the flag with pieces of heaven. But first describe to me your island."

So Lopez gladly told the fairy all that he knew of his beautiful country. When he had finished she said, "Now I have it," and with her scissors she cut from the sky three blue ribbons to represent the natural divisions of the island. Then from a cloud that passed she cut two broad white ribbons, symbol of purity, to alternate with the blue.

"But how shall we represent the sacrifices we must make to gain the freedom we do so much desire?"

"Only with your own life blood." And from the horizon of the setting sun she cut a scarlet triangle and placed it at one end of the broad ribbons.

"With this triangle," the fairy said, "we symbolize the equality, brotherly love, and liberty that should unite the sons of Cuba. What more do you want?"

Lopez said, "I should like something to show that Cuba is one united state."

The fairy smiled sweetly and with an outstretched arm snatched from the heavens above her the evening star, shining so brightly in space, and let it fall in the center of the triangle.

When General Lopez awoke from his dream he hastened to a city nearby and called together his Cuban friends. Together they joyously designed the flag that today proudly floats from the top of Morro Castle at the entrance of Havana's beautiful harbor.

*Esther Brooks Phelps*

#### My Book Friends Speak

During the year the boys and girls have been busy reading the books that have made friends for them in all parts of the world. One of the best things we do for our children in the C. W. C. is to make accessible to them books of the high grade that we recommend in our Story and Study Hour list and the Reading Contest list. Book friends are lasting friends and unchangeable. It is cause for gratitude that the Missionary Education Movement and the Central Committee for the United Study of Foreign Missions give us each year at least two fine reading books for children under twelve years of age, besides the study books for the year. These are prepared with the purpose of creating friendly attitudes toward wholesome, normal children in all parts of the world. These titles are announced extensively and there is no reason why leaders of children should not know what new and good books are available. Every church should invest at least \$15 a year for five years in this educational medium and pure, mental recreation for its children. If the churches would do this, the Missionary Education Movement could afford to publish more of this kind of literature.

Having made friends with the book characters, the boys and girls will enjoy giving a little dramatization in which these characters play the rôles. There are two ways in which such a play can be developed. First, the characters talk to each other and each gives an idea of the story from which he is taken either in the text of the story or in his own words. It would be fun for the children





CHILDREN IN A STAR EXERCISE AT MANDALAY, BURMA

to build their own play if the framework were suggested. As for instance, John and Mary Thomas are in their living room at home talking about a composition they have to write for school.

In comes Manuel Sandoval with some jumping beans in his hand to show them. He says, "I was sorry you didn't have some real jumping beans last year when I was at your Crusader meeting, so I got my uncle in Mexico City to send me some."

They laugh about the jumping beans and talk about them. Mary asks Manuel if his sister Elena had a little pet pig like Chini, now that she was back in Mexico again.

"No," says Manuel, "she is too busy going to school. She got in a fine mess a while ago, telling what a fine school she went to in California, with flower beds outside and all like that. It made her best friend Maria mad and she began calling her 'Gringo.'"

"What's that?"

"Oh, it's a name they call Americans, the way you call us 'Greasers.' She cried every day when she came home from school until finally my Dad thought what he could do to get them all friends again. He talked to the school teacher and she announced that day that there would be no school the next day, as Dad was going to take the whole school in to Mexico City to see Lindbergh, the Lone Eagle, when he arrived in his non-stop flight from Washington to Mexico City in the Spirit of St. Louis. Dad trimmed up his truck with red, white and blue bunting and put an American and a Mexican flag on each side of the windshield. They saw Lindbergh and he

bowed specially to them. Well, Maria thought he was wonderful and she doesn't call Elena 'Gringo' any more. Say, when is that Eskimo boy, Ivik, coming?"

"I don't know," said John. "We haven't heard from him for a week."

Just then they heard a terrible commotion out in front and looked out and saw a dog fight. The boys rushed out, but Mary ran and buried her head in a sofa pillow. Soon the boys came in and with them Ivik and his dog on a leash. Mary is afraid of him, but Ivik tells her he is very friendly with folks, but he just naturally has to fight other dogs.

John gets him to tell Manuel about the time he drove the dog team with the mail and provisions for the winter from Point Hope to Point Barrow, a five days' journey, after his father broke his arm. He makes it very dramatic, bringing in the accident in which his father was hurt, the dogs fighting, their wild dash after reindeer, and finally the safe arrival at Point Barrow. This story will be found in the first chapter of *Under the North Star*.

While the boys are asking questions about the dogs and sleds and such things, Mary has run to the door to welcome two of her friends, Teresa (in the story of "The Runaway Cart" in *Porto Rican Neighbors*), and Jewel (the little girl in *The Wonderland of India*, page 81). Jewel has a letter in her hand over which she is greatly excited and she tells Mary that it has just come from one of her classmates in the Mission School. She explains that she and her sister in the summer vacation went back to their home and "gave our mother (she reads

it) a month's vacation. We do all the work and mother just goes to the bazaar to buy supplies."

"Huh," says one of the boys, "that's not so exciting."

"Isn't it? Well, I guess you'd think it was if you were a girl in India. Those girls were two lucky ones who had been to school, or they couldn't or wouldn't have done that. We have schools just like yours; I mean we study the same things even if our buildings are not quite so fine. And of course we can't all go to school, as there isn't room enough, only one in forty girls can go. But we love it all, even if it did take some time to understand some things. The first time we played basketball, when the center was knocked down in the scrimmage, she flew into a rage. After the game, the losing team cried like babies. But we gradually learned to take our hard knocks and laugh at them and play fair."

In the laughing that follows one of the boys says "that's just like girls." Mary asks Teresa how her brother Arturo is getting along and then she tells the story of "The Runaway Cart" from *Porto Rican Neighbors*. (Condense the story, telling in the first person the incident beginning at the bottom of page 13.) These stories may be substituted for any others the children prefer, but this will give the general idea of what to do. Another plan of dramatization is by a series of impersonations. It would add interest if after each impersonation a tableau of the anecdote was shown

#### A Letter from Homestead, Pa.

My dear Miss Noble:

We would like to let you know how we are getting along with the Crusaders of the Homestead Hungarian Baptist Church. Mrs. Pauliniy, our leader, knows how to handle big and little children. We had a wonderful program for Christmas. We had recitations, songs, Bible verses, and we had our band and the choir playing and singing. Mt. Lebanon Church furnished candy for the Crusaders and the Sunday school. We had over 200 children at the Christmas entertainment.

Mrs. Pauliniy is really busy with her work with so many, but we officers help as much as we can, and make the work easier for her. Mrs. T. S. Armstrong of McKeesport furnished candy for the McKeesport Hungarian people from her own treasury. We thank all the Christian friends who had part in it.—Emma Nagy, Corresponding Secretary.

## THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON  
1153 East 56th St., Chicago, Ill.

### Our Program-Makers' Potpourri

Bits of things, from here and there, may prove just what you need for making worthwhile material more attractive, or lifting the substantial out of the realm of the commonplace: so look through this miscellaneous aggregation given without arrangement or timeliness. Anyway, "June Brides," held till the month of weddings, would reach you too late to be available for current use.

Do you clip helps from *MISSIONS* and many other sources and file them where you can "lay your hands on them"? If not, you are a slipshod worker and will never get very far. The missionary committee of the First Church, Muskegon, Michigan, has a set of ten loose-leaf albums as a systematic repository for clippings, pictures, etc., bearing on foreign fields, and another series covering the home work, a set of filing boxes being added for articles too lengthy to paste in the albums. A home-made "Who's Who" contains information alphabetically arranged, with any available pictures, concerning all our leading workers, boards, etc. These treasure houses of information are put at the disposal of all program-builders or participants and the church raises its missionary quota every single year! Can you wonder?

### BIBLE READINGS AND DEVOTIONALS

There have been handed to the Forum Conductor two striking readings, the first entitled "What Is the Bible?—an Exercise." The leader asks the question, "What is the Bible?" and from slips (38 of them) cut apart from this leaflet, readers answer the query in brief statements like these: "It is God's highway to Paradise;" "It is light on the pathway on the darkest night;" "It is a fortress often attacked but never falling;" "Salvation is its watchword, eternal life is its goal;" "It gives life the upward incline;" "It is God's good news to a world struggling up;" "Trust it, love it, obey it, and eternal life is yours." The second, a reprint from *The Secret of the Life Sublime* (Conrad) is entitled "The Bible—There It Stands." The leader reads, "Century follows century," the congregational response being "There it

stands;" "Agnostics smile cynically," "There it stands;" "Infidels predict its abandonment," "There it stands;" "When the thirsty pilgrim yearns for water," "There it stands;" "When we approach the Valley of the Shadow," "There it stands," etc. These leaflets are for sale by M. H. Leavis, North Cambridge, Mass., at two for 5c, 12 for 25c.

### A FAMILY GARDEN PARTY

The first Church of Council Bluffs, Iowa, had a successful indoor garden party with many merry songs at table and a delightful menu. The leader then introduced guests to "The Land of Make-Believe," with the following toasts: (1) Head Gardeners—missionaries from Africa, India, etc., who from raw material have fashioned lovely characters. (2) The Soil—Bible story of The Sower, with suitable application. (3) The Seed—Luke 8:4-15. (4) Rain—Water of Life necessary for character growth. (5) Sunshine—of God's love, the greatest factor in bringing to fruition. (6) Pruning our virtues—personal pride not to become conceit, helpfulness not becoming meddlesomeness, love not developing into jealousy, suspicion, etc. Honorable mention was made of notable Head Gardeners (missionaries); a reading was given on "The Lady Who Was a Lot of Trouble to Herself," and songs were interspersed, such as "This Is My Father's World," "Sunshine and Rain," "Showers of Blessing," and, as a closing solo, "The Lord Into His Garden Comes." Families sat together at the tables.

### "MENU FOR MARCH"—AT THE COSMOPOLITAN CAFÉ

This was used for an International Supper: Chinese fowl in rosettes, à la France; vegetables, Italienne; Rice, via India's paddy fields; African pineapple, en salade; German buns; Japanese sponge cake squares; ice cream, d'Amerique; Brazilian coffee beans; Philippine Island sugar cubes; Mexican cream.

### WORLD FRIENDSHIP CEREMONY

This beautiful exercise was used by the Galesburg, Illinois, church in connection with the International Supper

which was the climax of their annual School of World Friendship last year. The Spirit of Light says: "I am the light of understanding, friendship, brotherhood. I cannot be stopped by national boundaries. I pass freely from nation to nation." She then lights the candle on the Japanese table. The hostess at this table says: "The light of world brotherhood is kindled in the heart of Japan," herewith lighting the candle of the host at her table. Next the host repeats: "It glows warmly and passes on," lighting the candle of the hostess at the Italian table. This same action and similar dialog (save for name of country) are repeated with host and hostess at the Chinese, Philippine, Indian and United States tables. The host at the last-named table lights the candle of the pastor. whereupon the latter says: "The light of world brotherhood is kindled in the heart of the First Baptist Church of Galesburg. This light glows warmly in the heart of Leo Spring (missionary then at home on furlough and seated at same table). He devotes his life to kindling the light of Christ in the hearts of his brothers in India." (Lights candle held by Leo Spring.) The latter says: "As light begets light, so love, service and good-will are passed from person to person until society shall become a brotherhood and the whole world a neighborhood, with every life illumined by the radiance of Christ." What could be more spiritually impressive, or more easily arranged?

### JUNE BRIDES

Several of our members represented brides from other countries and told of marriage customs, in some cases describing their own weddings. One represented a Mohammedan bride, her schoolmate giving the dialog "Zahia" (price 5 cents). The devotional, based on the parable of the Ten Virgins, was entitled "Prepared Wedding Guests." Following the program a wedding cake was passed around, from which were drawn pink ribbon bows whose ends were attached slips of paper containing facts about women of other lands. The roll call response consisted of Scripture verses on love. The large attendance at this meeting was due in part to the poster displayed in the vestibule two weeks previously—a sheet of pink and white cardboard (mottled) bordered with colored roses cut from flower catalogues, the announcement in the center reading: "June brides from other lands will greet you"—followed by time and place.—Mrs. D. G. Dunkin, Warsaw, Indiana.



### An Unprecedented Success

(Continued from page 167)

series of booklets for missionary information. It is the basis for the missionary education campaign carried on each January as a part of the regular denominational program.

*The Mail Box* has been the most successful of the eight booklets, including *The Latchstring*, *The Transit*, *The Log of the Airship Evangel*, *The Chronicle*, *The Quiz Book*, *the Book of a Thousand Facts* and *"Into all the World."* While all the booklets have been well received by Baptist families, none has received such prompt and enthusiastic recognition as this year's. And this is perhaps the first time people have actually clamored for missionary literature.

Eight months before going to press the real work on *The Mail Box* began, and it continued steadily, right through the summer, up until the last page proof came from the printer in October for its final O.K., and a representative of the board put the book on the press.

*The Mail Box*, like the January booklets that preceded it, was the result of a great cooperative effort. From the time the idea was suggested for the new book until the printed pages came from a huge rotary press in Chicago, many minds and many hands were engaged upon it. Each of the missionary societies did its share in gathering the material and the letters, which of course far exceeded in number the days of January, were read and judged and sifted by the entire staff of the Board of Missionary Cooperation. Then the literature department, which handles the printing and distribution of all literature, let a most favorable contract to a great printing house. The publicity department designed the individual pages, organized the material, made layouts and arranged the pictures. Gathering the photographs was in itself no small task. The stereopticon department, which is constantly receiving pictures from mission fields, supplied many and others came in with letters, or were secured from places to which the letters referred. The result of all this cooperation was the attractive and appealing booklet as it finally appeared.

half done. After a half hour's rest we again start out for another village.

The patients come in groups and many others just come to see what's going on. So many should come to the hospital, but they won't, so we do the best we can through weekly treatment. One blind woman is happy because we are going to take her to Madras to have a cataract operation. The thought of having some sight in one eye drives away her fear. The other eye was operated on by a Mohammedan native doctor and destroyed. By 5.30 or so we are ready to leave for home. It is cooler again and we have a lovely drive back to Nellore. We sing much on the way in. We have just enough time for a bath before dinner. We feel we need it. Now for a nice evening of quiet. Someone knocks at the screen door. "Yes?" "It is I, Dinamma" (the night head nurse). "What is it, Dinamma?" "A patient has just been brought in from a village 20 miles away. She has had convulsions for two days. The native midwife can't help her now and sent her in to us. Can you come over?" I guess I'll have to let you enjoy the quiet evening by yourself.

### Insure Your Savings Against Loss

Many have profited by inquiring how to obtain a GUARANTEED INCOME, avoid loss of principal and at the same time make a gift to advance our mutual KINGDOM TASKS.

When remembering the national societies in your will please use exact corporate names.

**American Baptist Foreign Mission Society**, Rev. P. H. J. Lerrigo, M.D., Home Secretary (reannuities); George B. Huntington, Treasurer (regarding wills); 152 Madison Avenue, New York City.

**The American Baptist Home Mission Society**, Samuel Bryant, Treasurer, 23 East 26th Street, New York City.

**The American Baptist Publication Society**, William H. Main, D.D., Executive Secretary, 1701 Chestnut Street, Philadelphia, Pa.

**Women's American Baptist Foreign Mission Society**, Miss Frances K. Burr, Treasurer, 152 Madison Avenue, New York City.

**Woman's American Baptist Home Mission Society**, Miss Dorothy A. Stevens, Treasurer, 152 Madison Avenue, New York City.

**The Ministers and Missionaries Benefit Board of the Northern Baptist Convention**, F. C. Wright, Executive Secretary, 152 Madison Avenue, New York City.

**The Board of Education of the Northern Baptist Convention**, Frank W. Padelford, D.D., Executive Secretary, 152 Madison Avenue, New York City.

Inquiries concerning Annuities and Wills addressed to any officer named will be held as confidential and will receive prompt attention.

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Samples of these Single and Double Contracts will be sent to you on request.

"Where your heart is, there should your treasure go."

### HELPING HAND

(Continued from page 175)

house name is?" "Yes." "It is Ingagali." "What is your trouble?" "My trouble? Well, two years ago a dog bit me, and now my finger is sore."

"Was it a mad dog?" "Oh no, but it just ran up and bit me. I was walking along the street with my baby." "Yes, but how long has your finger been sore?" "Three days." "What makes you think it was because the dog bit you?" "What else could it be?"

We do not stop to give a lesson on infections and logic, but continue seeing to the other forty patients and then continue on our journey. Three more times we stop to dispense medicines and have a little service. At the village they joyfully received back the Mohammedan woman and her baby. The baby was passed from one to the other. He seemed to enjoy the popularity.

Three hours have passed and now we arrive at Edagali where there is a church building and where we unpack and for three hours hold a dispensary. Our driver makes some rice and curry and we all enjoy our noon meal together. Our work for the day is only

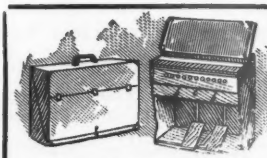
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## An Outstanding Work in Chinatown

DR. MABEL LEE ANSWERS A NUMBER OF QUESTIONS

That Dr. Mabel Lee is carrying forward a greatly needed missionary work at the First Chinese Baptist Church of New York City, the following interview, adapted from *The Metropolitan Baptist*, will indicate:

How many Chinese boys come in contact with the church school in the course of a year? Dr. Lee was asked.

Dr. Lee: We have on the roll constantly 200. There is almost a complete turn-over every few months, by which process fully 500 pass through the school in the course of a year.

What is the numerical strength of the teaching staff of the church school?

Dr. Lee: We have a staff of 200 teachers, all of them volunteers, coming once or twice a week from Baptist and other churches in the Metropolitan area of Greater New York, and from cities in New Jersey. Besides these church groups, there are interested friends in churches too far away to participate in the teaching ministry of the church school, who cooperate by extending to the boys, as many as 90 at a time, the hospitality of their homes, and by sending contributions toward the work of the school and towards the Christian Center fund.

What progress has been made towards accumulating funds for building a Christian Center?

Dr. Lee: We already have \$10,000 from non-Christian Chinese. Besides, we have considerable on hand and more reasonably assured from friends, volunteer workers and the Chinese boys, Christian and non-Christian, whom we are teaching.

Do the Chinese boys enter into the financial project?

Dr. Lee: Yes, indeed, with great enthusiasm and with very marked generosity approaching sacrificial giving. A number of the boys have made pledges of \$100.

What is the attendance at the meetings?

Dr. Lee: It varies from 15 to 50 on week nights, to 100 on Sundays.

What is the outstanding need confronting you in the work of the church and church school?

Dr. Lee: A building suited to and equipped for the work of a Christian Center in Chinatown. The work we are now doing has penetrated the entire Chinese community of Chinatown and

of New York City. Besides Sunday services the week-night Church School we have club activities, athletics and social affairs, all of which could be made more efficient and also enlarged if we had adequate accommodations and material equipment. We have been dreaming of the larger and better equipment and are altogether confident that it will be forthcoming in due course of time.

In what way does your work overflow the formal educational and religious program?

Dr. Lee: We give a great deal of attention to the personal needs and problems of the boys, such as helping to secure hospitalization for the sick, opening the way for dental service, writing leases, and shopping with and for the boys.

### A Bible School without a Bible!

To conduct a Bible training school for preachers and to have nothing in the way of an Old Testament and only the four Gospels and Acts in the New is one of the difficulties under which Missionary C. U. Strait of Haka, Burma, is laboring. In reviewing the

method used under those circumstances he writes: "I have been giving them the Old Testament stories in chronological order. We have studied from Genesis to Herod the Great, one lesson at a time. Each lesson was written down on the board and they in turn wrote it verbatim in their note books; so they now have the series of Old Testament stories in their own language, in their own hand. No one will fully know the tedium of such teaching until he tries it, but we believe it is worth the effort. I could have told these stories to them but they would not have had what they now have, for the copying has impressed upon them the stories as the mere hearing of them never could. Then, too, they have their notes for reference.

"These lessons were prepared in English while I was touring and I translated them as I wrote them on the board. From the very first I urged and insisted on correction of my knowledge of the Chin language which was frequently in need of it, especially in that first year. Now I, too, have the whole of the Old Testament stories in Kaka Chin which has been carefully corrected as to idiom. With but little additional work we can have printed the Old Testament stories and New Testament notes which may serve as a commentary for further groups.

## AN INCOME FOR THIRTY YEARS

(For obvious reasons the name of the person mentioned in this announcement must be kept confidential.)

For more than 30 years, since April 17, 1899 to be exact, a check for \$20 was paid to Mrs. ABC twice each year. Her total income from these semi-annual checks up to the time of her death on December 1, 1930 had amounted to more than \$1200.

All this was paid to her by the Treasurer of the American Baptist Foreign Mission Society in return for her gift to the Society on the Annuity Plan.

During all these years she had no worry about the safety of her investment, no anxiety about its fluctuating market value and no concern over the regularity of her income.

Best of all, she had the satisfaction of knowing that on her death the net remaining principal of her gift would be applied to continue the missionary work of the Society in which she had had such a lifelong interest.

You also can share in carrying forward this Christian enterprise around the world and at the same time assure yourself of a guaranteed income.

Write for information about this Annuity Plan to Dr. P. H. J. Lerrigo, 152 Madison Ave., New York. All correspondence strictly confidential.

**AMERICAN BAPTIST FOREIGN MISSION SOCIETY**

### An Important Book

*Hinduism Invades America*, by Wendell Thomas, Ph.D., is a book full of information that Christian people in general ought to possess, but mostly, we venture to say, do not. There are many surprising things in it, beginning with the extent of the Hindu invasion since that day in 1892 when the Parliament of Religions at the World's Fair in Chicago opened the door to the *swamis* and *yogis*, headed by the romantic and commanding Swami Vivekananda, who made his way quickly into the favor of the society ladies of Boston, Chicago, New York and other cities, and in 1894 founded the Vedanta Society of New York, which still issues its notices. Dr. Thomas tells us all about it; gives Vivekananda's life sketch and really remarkable work; describes clearly the Ramakrishna movement or monastic order which Vivekananda headed, and its distinction from the Yogoda Society. This latter is the one that most concerns us, for while in the Vedanta Centers the *swamis* sing their song and let who will come and hear, the Yogoda Society has a national organization, uses high-pressure advertising and the community church, and "means business." Most of its local leaders are Americans, and it has adopted an American type of Hinduism, with American forms and methods, modifying its message to its interests. Dr. Thomas has lived years in India, has a scholarly knowledge of the Hindu cults and gives an intelligent account of them. He has thoroughly investigated the varied movements in this country, tracing the Hindu teachings in Theosophy, Christian Science, New Thought, Bahaism, and other cults. He takes the reader to meetings of the Vedanta Society and the Yogoda Society, showing what they are teaching as a faith superior to Christianity. In Dr. Thomas' opinion the invasion is now in full progress, for in addition to the *swamis* and *yogis* a goodly throng of academic lecturers and organization directors, including distinguished names like Tagore, are spreading Hindu ideas into the very center of American culture. There are Hindu professors and students here, and many impostors and fakirs also. This volume, which for the first time puts the facts before the public, is timely and important. The author writes in kindly and impartial spirit, seeking to give his readers an intelligent understanding of the "amazing adventure of an Eastern faith in a Western land." The Protestant ministry ought to know these facts, and



WOMAN'S SOCIETY AT BANDON, OREGON, WHICH CLAIMS TO BE THE "FARTHEST WEST" WOMAN'S MISSIONARY SOCIETY

consider thoughtfully what Dr. Thomas says concerning the alluring factors in these Hindu cults. In one point *swamis*, *yogis* and impostors agree—that America is the richest soil for planters and cultivators of the occult faiths. (The Beacon Press, Inc.; \$3.)

☆☆☆

### The Farthest West Society

MISSIONS received recently the following letter from Rev. G. L. Hall, in colporter evangelistic service. It explains itself and we are glad to print the photograph which accompanied it.—Ed.

"Recently there appeared in MISSIONS the missionary society from Marshfield, Oregon, with the challenge that some other Society take away its claims to being the most westerly organization.

"I am enclosing a photo of the Woman's Society taken at Bandon, Oregon, which Mrs. Fish states was 'taken close by the waves of the old Pacific, therefore no one can dispute our title.' She also states: 'Our little church was well filled last Sunday and we are still alive.' Rev. D. Loree is the faithful pastor. I might add these folks are as stable in service as the rocks behind them."

## SAILING THE SEVEN C's

C ontributions to a  
C ause that has  
C ompetent leaders and a  
C onservative program and the  
C onfidence of investors,  
C an be inspired only by  
C ommon sense.

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*Woman's American Baptist Foreign Mission Society*

152 Madison Ave.

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